November 1966

NAMRATĀ
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East and West in Romain Rolland

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The Kingdom of H_2O

BOOKS REVIEWED INCLUDE

Concepts of Buddhism; *World Faiths: A Story of Religion*; *The Concept of Irony*; *What Manner of Man: A Biography of Martin Luther King, Jr.*; *An Introduction to Asia*; *A History of Indian Public Life*, Vol. II.

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THE ARYAN PATH

VOLUME XXXVII - NO. 11

oint out the 'Way'
wever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVII NOVEMBER 1966 No. 11

Some Reflections on Gandhi Jayanti

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphas Lévi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests — Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages — means also the emancipation from that of human law.

—*The Great Master's Letter* (U.L.T. Pamphlet No. 33)

What doth the Lord require of thee, but to do justly, and to love kindness and to walk humbly with thy God.

—Micah, VI. 8

There is no religion higher than Truth and Righteousness. Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the *religion* which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. . . .

True religion and true morality are inseparably bound up with each other. Religion is to morality what water is to the seed that is sown in the soil.

As soon as we lose the moral basis, we cease to be religious. There is no such thing as religion overriding morality. Man for instance cannot be untruthful, cruel and incontinent and claim to have God on his side.

—GANDHIJI

There is no deliverance and no hope, without sacrifice, discipline and self-control. Mere sacrifice without discipline will be unavailing.

—GANDHIJI

TODAY, the 2nd of October, is Gandhi Jayanti, the Birth Anniversary of Mahatma Gandhi, whom we in India call the Father of the Nation, and throughout the country numerous meetings and functions are being held to pay tribute to his memory. On an occasion such as this one is naturally led to ask: What would Gandhiji — Bapuji, to use the endearing term familiar to our teeming millions — think of the present trends in India and in the world? What would he say was the chief cause of our growing *malaise*?

In our India since the attainment of independence we have made creditable headway in many fields, we have achieved much progress on the external plane. Granted. But why the increasing dissatisfaction and unrest, why all the confusion and the disunity, why the corruption and the exploitation? And look at our poor suffering world! Is there peace, *real* peace, anywhere today? Are people contented and at peace *within* themselves? In this rapidly changing world where we witness daily the spectacular progress of technology, can we say we have become better men and women, living our lives on the basis of true ethics? There is much talk about the teenagers and the young. What is happening to our youth is but symptomatic of what is happening in the world as a whole. In India, the unrest of the students, their lack of discipline, their spasmodic resorting to violence and senseless destruction of property, is causing growing concern. Yesterday's newspapers reported at length the convocation address delivered by Dr. V. K. R. V. Rao, member of the Planning Commission, to the Madras University. Dr. Rao rightly views the problem as part of a large one and is reported to have stated that "student indiscipline is a cultural, economic, sociological and educational problem."

We agree. The problem must be taken in the wider context of the country as a whole. What is taking place among the students is but a reflection of larger issues which involve all fields of our national life.

And today we read of Home Minister Shri G. L. Nanda's pronouncements at an informal meeting of the Congress Parliamentary Party, specially called to discuss ways and means of tackling the problem. The "wide-spread" student trouble in many States, said Shri Nanda, had become a big problem which must be tackled in "a big way." What would Gandhiji tell us? Would he not diagnose the ailment of the world as a moral and a religious one? And if this be true, the only remedy that will bring a permanent cure must be found in the sphere of the spiritual.

"Oh, how very impractical," many will think. "How will that possibly help us to solve our political and economic problems?" Not impractical if we do believe in the reality of the Spirit. Let us see how Gandhiji

would view the present situation.

He would tell us we have become "irreligious," that is, we have turned our faces away from God. Religion, to be true, must be a way of life, a strict adherence to a code of ethics, a behaviour guided by the highest aspect of our consciousness. It demands obedience to the dictates of truth, and love, and beauty; the practice of honesty and unselfishness; a clean conscience; an unprejudiced and liberal mind. In brief, a decent and virtuous life, a useful and altruistic one.

And, in turn, such a life is possible only if we have some understanding of the purpose of our human existence. We must view Man as potentially divine. "Life is an aspiration," exclaims Gandhiji. "Its mission is to strive after perfection, which is self-realization." To him,

> "God is Truth and Love, God is ethics and morality. God is fearlessness, God is the source of light and life and yet He is above and beyond all these. God is conscience."

And again:

> "God as Truth has been for me a treasure beyond price; may He be so to everyone of us. Devotion to this Truth is the sole justification for our existence."

We need to regain the vision of the Divine and to cultivate devotion to its realization. Without it all success is vain and fails to fill the inner void.

With the overthrow of sectarian creeds, young people today find themselves at a loss and fall into wrong ways. They have no inner spiritual faith to sustain them, no belief in the higher values. And their elders too often are themselves "irreligious" and lack any permanent basis for their lives. It is too often a case of the blind leading the blind, or rather, of the blind trying to lead the blind and the latter resenting it and rebelling! Too many have emancipated themselves from the authority of a divine law and so do not hesitate to violate human law.

Asked how man can elevate himself, H. P. Blavatsky gives the following prescription:

> By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call "the still small voice" of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein the Lord is not.

Education is not merely the imparting of information. It does not consist in a knowledge of words and their meanings. Education, to be worthy of its mission, must develop the character and awaken the per-

ception of the heart. Alas, the culture of the heart is a forgotten art today. Gandhiji has much to say on this subject. He remarks in one place:

> I do not believe that the education of the heart can be imparted through books. It can only be done through the living touch of the teacher.

And he adds:

> And who are the teachers of the primary and even secondary schools? Are they men and women of faith and character? Have they themselves received the training of the heart? Are they ever expected to take care of the permanent element in the boys and girls placed under their charge?

Let us on this Day resolve to cultivate the education of the heart through self-discipline and loving service. "The pure in heart see God." May we unfold the perception that we are all children of God and work unitedly for a brighter morrow!

After the above was written, came the news of President Dr. Radhakrishnan's inaugural address at the Golden Jubilee of the All-India Sanskrit Sahitya Sammelan in New Delhi on the 2nd of October. Dr. Radhakrishnan expressed regret at the wave of indiscipline among the students and felt it was due to a lack of perception of the values of our cultural heritage. "They [the students] do not know what it is they are missing." It is because of this, Dr. Radhakrishnan felt, that we have so much of lawlessness and indiscipline. He quoted André Malraux, who had said that the problem of this century was the religious problem and that the discovery of Hindu thought would have a great deal to do with the solving of that particular problem.

> The ultimate reality requires a transformation of our whole nature. Just as the intellectual man is higher than the mental, and the mental is higher than the vital, so the spiritual man is higher than the intellectual. For that you have to pass through so much of self-transformation, self-scrutiny, self-understanding.

We are blessed in India to have a Philosopher-Statesman like Dr. Radhakrishnan as our President! He invariably strikes the spiritual note and reminds us of the need to follow the Path of the Spirit.

NAMRATĀ

V. V. RAMANA MURTI

East and West in Romain Rolland

[Readers may remember the interesting article by Shri V. V. Ramana Murti, M.A., M.LITT., Reader in Political Science at the University of Rajasthan, in our June issue: "The Quest for World-Government: Dante's *De Monarchia*." Shri Ramana Murti teaches Political Philosophy and has done research in Gandhian non-violence, having published a book later on a project on Arms Control and Disarmament at Stanford Univer- *Commonsense about Defence* (1959), and as a result was invited to work on a project on Arms Control and Disarmament at Stanford University, California. In this article he pays an understanding tribute to Romain Rolland's lifelong effort to bring about a reconciliation, first between France and Germany, representing the east and the west of Europe, and then between the Orient and the Occident. We are glad to be able to publish this in this year of Romain Rolland's centenary.—ED.]

AMONG the ideals to which Romain Rolland (1866-1944) devoted his life-work, none was of greater importance to the contemporary scene than that of total human unity. Rolland wrote: "I have dedicated my whole life to the reconciliation of mankind."[1] From the beginning of his mission as a creative writer, he strove for the realization of a lasting understanding between the different peoples of the world. It was especially true of Europe, where he tirelessly laboured for the removal of many misunderstandings between France and Germany, the east and the west of Europe. It was the recurring conflict between them that he sought to resolve. Romain Rolland's *Jean-Christophe* was a supreme effort to interpret France to Germany and Germany to France.

Romain Rolland confessed: "I have striven to bring it [reconciliation] about among the peoples of Europe, especially between those two great Western peoples, who are brethren and yet enemies."[2] He was referring to the French and the German people, who belonged to a common Europe and yet remained divided. Rolland himself was born in France, but he was not a son of the soil. He was a *Weltburger* (citizen of the world), his universal spirit was sustained by many a nation. Rolland's greatest hero was Beethoven, who hailed from Germany. So did Rolland's other great "master," Goethe, and giants in musical composition like Mozart and Wagner, whom Rolland greatly admired. It was an uncommon occurrence that Rolland, a Frenchman, should choose his masters from a German source. But Rolland never made any such distinction

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[1] ROMAIN ROLLAND: *The Life of Ramakrishna* (Advaita Ashrama, Calcutta), p. 4

[2] *Ibid.*

along the man-made frontiers, and he willingly accepted the truth wherever he discovered it.

His vision of the brotherhood of man was rudely shattered when he saw France and Germany taking up arms against each other during World War I. In the inspiring article, *"Au-dessus de la Mêlée"* ("Above the Battle") Rolland sadly noted how the claims and counter-claims were put forward by the two countries. He wrote:

> The academy of moral science, in the person of its president, Bergson, declares the struggle undertaken against Germany to be "the struggle of civilization itself against barbarism." German history replies with the voice of Karl Lamprecht that "this is a war between Germanism and barbarism."[3]

That was how the representative spokesmen of the two rival nations argued against each other during the war.

The very basis of such a war was questioned by Rolland. He repeatedly asserted that no reason could justify this conflict between the French and German nations, or, for that matter, any two Western nations. There is humanity beyond a nation. It is no virtue to serve one's own country and reject collective humanity; love of one's own nation should not mean hatred of other nations.

Rolland continued to work for Franco-German co-operation even after World War I. He made numerous appeals for the French to come to the aid of the German *people,* who were the victims of Germany's role in the World War. In an appeal to the French people to aid suffering Germany, Romain Rolland observed:

> In Berlin, in Leipzig, in Freiburg ... thousands of families weakened by privations sink slowly. The suffering from cold goes to add to that of hunger. The winter opens with a terrible famine and epidemics .... France was chivalrous not long ago when the great Victor Hugo was living to help .... We issue this appeal to all our race without distinction of party or creed ... let us do justice to one another.[4]

This was the spirit that animated Rolland in his efforts to resurrect a European consciousness among his own countrymen. In his profound concern for a friendly relationship between France and Germany, Romain Rolland belongs to the great European tradition that inherits a *Weltanschuung* or a *world*-view. Romain Rolland served as a bridge between France and Germany, representing the two halves of Europe.

With this "apprenticeship" (*Lehrjahre*) in the concord of nations,

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[3] ROMAIN ROLLAND: *Above the Battle* (The Open Court Publishing Company, Chicago. 1916), p. 44

[4] ROMAIN ROLLAND: "Victor and Vanquished," *The Modern Review* (October 1925), p. 383

it was only natural for Rolland to turn his attention to the wider question of East and West. His deep interest in the East, latent in him for years, was kindled by the famous lecture Rabindranath Tagore delivered on 18 June 1916 at the Imperial University of Tokyo on "Nationalism." When Rolland read the book in 1919, he found himself in complete agreement with Tagore's views on this problem. Rolland already knew the evil of nationalism in Europe; and he heartily welcomed the repudiation of nationalism from Tagore, whom he regarded as a poet and prophet from the East.

Rolland's closer association with Tagore brought Rolland in greater involvement with the problems of the East, particularly of Asia. He became aware of the historic destiny of Asia at the critical juncture of history, and visualized a fruitful collaboration between Asia and Europe. Writing to Rabindranath Tagore on 11 June 1923, Romain Rolland expressed this view:

> How much I would like to come and see you in India: All the movements of my mind tend towards that direction . . . . I hope for a voyage to Asia. . . . The union of Europe and Asia must be, in the centuries to come, the most noble task of mankind.[5]

This was how Rolland would refer to Asia at a time when Asia was still struggling with the West for political freedom.

Even more noteworthy is the fact that Rolland did not rest after expressing his views on this question. He set out to work assiduously for the ideal of unity between Europe and Asia. True to his biographical tradition, Rolland contributed thrice through his works to the lore of the "three wise men" of the East. Romain Rolland, who had published *Beethoven, Michelangelo, Handel,* and *Tolstoy,* now wrote *Mahatma Gandhi, The Life of Ramakrishna,* and *The Life of Vivekananda and the Universal Gospel.*

Romain Rolland's pioneering work on Gandhi was not only instrumental in introducing the Mahatma to the world at large, but also effective in acquainting the public opinion of the West with the national movement in India. His sympathetic consideration of Indian nationalism was an unusual attempt on his part. It is all the more significant if it is kept in view that Rolland was a born internationalist, and generally critical of nationalism as such. He discovered the greatness of the Gandhian non-violence in Indian politics, and warmly commended its unique features. Romain Rolland writes of Gandhi's historical role: "Gandhi is not, like our European revolutionaries, a mere maker of

[5] *cf. Rolland and Tagore* (Visva-Bharati, Calcutta. 1945), p. 43

laws and decrees. He is the creator of a new Humanity."[6]

While portraying the national scene under Gandhi's leadership, Rolland paid equal attention to Gandhi's memorable contemporary, Tagore. He discussed Tagore's views of internationalism with a discerning sympathy. Before concluding his work, Rolland recalled the makers of the modern India, and wrote:

> O Tagore! O Gandhi! rivers of India, who, like the Indus and the Ganges, clasp within your double embrace the Orient and the Occident, — the latter a tragedy of heroic action, the former a vast dream of light — both streaming forth from the home of God, on this world tilled by the ploughshares of Hate and violence, scatter His seeds.[7]

Rolland foresaw the supreme tragedy, inherent in such an eternal faith as Gandhi's. The day-to-day world is too deeply involved in violence to live up to the non-violence of Gandhi. Rolland sought a parallel to Gandhi in the history of the West, and he was reminded only of Christ. Towards the end of the book on Gandhi, Rolland wrote: "This is the lesson of Gandhi. Only the Cross is wanting to him."[8] Rolland's prophecy came true when Gandhi attained martyrdom on 30 January 1948 for the worthiest cause of Hindu-Muslim unity in an independent India.

Rolland's study of Ramakrishna was introduced by the author with two notes: one of them was entitled "To My Eastern Readers" and the other, "To My Western Readers." Addressing the Indian readers, Rolland remarked:

> In spite of all the enthusiasm I have brought to my task, it is impossible for a man of the West to interpret men of Asia with their thousand years' experience of thought. ... The only thing to which I can testify is the sincerity which has led me to make a pious attempt to enter into all forms of life.[9]

The indulgence Rolland sought from the Indians was only evidence of his overwhelming modesty. For it was Rolland who revealed the soul of Ramakrishna to the peoples of the East as well as the West.

In the note addressed to the Western readers, Rolland spoke of Ramakrishna: "Allowing for the differences of country and of time Ramakrishna is the younger brother of our Christ."[10] Thus he would interpret the personality of Ramakrishna in terms of the spiritual heritage of the West. At the same time Rolland never ignored the role of

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[6] ROMAIN ROLLAND: *Mahatma Gandhi* (S. Ganesan, Madras. 1931), p. 55

[7] *Ibid.*, p. 96

[8] *Ibid.*, p. 98

[9] ROMAIN ROLLAND: *The Life of Ramakrishna*, p. 1

[10] *Ibid.*, p. 12

the Indian *milieu* in analysing the significance of Ramakrishna's message. His biography of Ramakrishna was undertaken to understand him against the background of the age in which he lived. Rolland devoted considerable parts of his book on Ramakrishna to the evaluation of the great movement of renaissance in modern India. He had drawn intimate portraits of Ram Mohun Roy, the Tagores, Dayananda, and the other spiritual and philosophical leaders of that age. Romain Rolland's life of Ramakrishna might well be called an inspiring chapter in the history of the Indian renaissance.

The biography of Vivekananda was written by Rolland in a similar perspective. In assessing the life-work of Vivekananda, Rolland had reconstructed all the intellectual movements of the age in which Vivekananda lived and died. The book consists of two parts: the first is a biography of Vivekananda, and the second, a series of penetrating essays on the philosophical and religious movements of his time. The latter, Rolland subtitled "The Universal Gospel." His awareness of the currents and cross-currents that were emerging on the Indian scene was of the highest order.

In interpreting the spirit of Vivekananda, Rolland adopts a highly synthetic approach that integrates the common cultures of both the East and the West. He hails Vivekananda as "The Parivrājaka"; his is the wandering soul on earth. The life of Vivekananda, which is full of wanderings in the different corners of the world, reminds Rolland of Goethe's *Wilhelm Meister Wanderjahre* (The Wander-years of Wilhelm Meister). Rolland writes in his book on Vivekananda: "We shall accompany him through the pilgrimage of his *Wanderjahre*."[11] The example of Goethe's *Meister* is used by Rolland to reinforce Ramakrishna's Vivekananda, "The Pilgrim of India." Rolland's writings are a testimony to his lasting devotion to the union of Asia and Europe. His studies of Mahatma Gandhi, Ramakrishna, and Vivekananda were written under unusual circumstances. In writing on Gandhi, he had no knowledge of Gujarati or Hindi, which was the language of much of the source-material on Gandhi. Nor did Rolland know Bengali when he was working on Ramakrishna and Vivekananda. Indeed, he did not have access to Sanskrit or any other Indian language. Romain Rolland was not an Indologist in the sense Senart or Max Müller was. To accomplish his task, Rolland had to rely upon his great Indian friend, Dr. Kali Das Nag, and his devoted sister and *compagnon de route,* Madeleine. Romain Rolland's contribution to the understanding of the prophets of

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[11] ROMAIN ROLLAND: *The Life of Vivekananda and the Universal Gospel* (Advaita Ashrama, Calcutta. 1965), p. 11

modern India was, therefore, of much greater value than was generally assigned to it in India.

Romain Rolland's vision of unity between Asia and Europe does not reject the unique identity of either of them. He recognizes that there are specific differences, but he does not admit any opposition between them. The role of Asia may be different from that of Europe in the service of mankind. In his Foreword to Ananda Coomaraswamy's book, *The Dance of Shiva,* Romain Rolland observes:

> Our cause is one: the saving of human unity and its full accord. Europe, Asia, our strengths are different. Let us unite them for the accomplishment of a common task, for the achievement of human genius.[12]

Rolland is anxious to preserve the inherent individuality of both Asia and Europe, because he believes that they can work for a common ideal of human unity only on the basis of individuality.

It is the distinctive feature of Rolland's vision that it has this subtle comprehension of the different characters of Asia and Europe. Rolland is also aware of the nature of their basic difference and the source of its existence. He addresses these words to Asia: "Teach us to understand all things, Asia, teach us your knowledge of life! And learn of us action, achievement."[13] Rolland realizes that the real spirit of Asia lies in thought, and the native genius of Europe lies in action, and that both are supremely valid for making life complete.

Hitherto, the relationship between East and West has usually been characterized as the impact of the West on the East. It is true that in recent centuries the East has been profoundly influenced by the West. This is nowhere more obvious than in the political and secular movements in the Eastern countries, whose political and social doctrines are influenced greatly by Western thinkers. But in tracing the course of this interrelationship between East and West, it is often overlooked that there has also been a powerful influence of the East on the West. The East has received much from the West, but the West has also received much from the East. Addressing the Western readers of his life of Ramakrishna, Romain Rolland says:

> I also desire to reconcile, if it is possible, the two antithetical forms of spirit for which the West and the East are wrongly supposed to stand — reason and faith — or perhaps it would be more accurate to say, the diverse forms of reason and of faith; for the West and the East share them both almost equally. In our days an absurd separation has been

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[12] *cf.* ANANDA COOMARASWAMY: *The Dance of Shiva* (Asia Publishing House, Bombay. 1948), p. 11

[13] *Ibid.*

made between *these two halves of the soul,* and it is presumed that they are incompatible. The only incompatibility lies in the narrowness of view which those who erroneously claim to be their representatives share in common.[14]

Rolland challenges the very basis of the view that there is a conflict between the East and the West.

What is most urgently needed today is an active mediation between the East and the West. The true nature of the East and the West will be known only when there is a *dialogue* between them. Rolland's work in this respect is in the nature of a dialogue. In the conclusion of his book on Vivekananda, Romain Rolland writes:

> My European companions, I have made you listen through the Wall, to the blows of the coming one, Asia. ... Go to meet her! She is working for us. We are working for her. Europe and Asia are the two halves of the Soul.[15]

He spoke the language of a dialogue between the East and the West. It is as a result of this great endeavour that he visualizes the ultimate triumph. Rolland concludes: "Man is *not* yet. He *will be.*"[16] To the attainment of this ideal, a most notable contribution has been made by Romain Rolland, whose life and works achieve a splendid synthesis of the East and the West.

V. V. RAMANA MURTI

Nirvana

The fires are burnt out,
There is no more desire,
The soul redeemed
Knows peace,
Peace ineffable,
After great storms
At last we are free!

HERBERT BLUEN

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[14] ROMAIN ROLLAND : *The Life of Ramakrishna,* p. 4
[15] ROMAIN ROLLAND : *The Life of Vivekananda and the Universal Gospel,* p. 315
[16] *Ibid.*

NEVILLE BRAYBROOKE

The Flare-path of Teilhard de Chardin

[Our old friend Mr. Neville Braybrooke has written with deep feeling and well-informed appreciation of the remarkable vision of Teilhard de Chardin. The ideas of de Chardin are claiming wide-spread attention (we had occasion to draw attention to an Association formed to study and spread his ideas and to *The Teilhard Review*, in the Ends and Sayings for October 1966). Mr. Braybrooke's article may serve to indicate the dimensions of poet, mystic, and scientist that coalesced in Teilhard de Chardin.—ED.]

DESCRIPTIONS of Teilhard de Chardin have spread like fire. Some have called him a mystic, a philosopher, a poet, a scientist, a seer, and a seed-gatherer. Others have coined longer phrases: a broadcaster of ideas, a naturalist of the open air, and a scholar of bones. He himself referred to his life as that of a wanderer, and on many occasions admitted: "I am a pilgrim of the future on the way back from a journey made entirely in the past."

The pioneer must take risks, and Teilhard, whose maxim was "We must dare all," was no exception. Among his co-religionists there were many who eyed his activities with grave mistrust, a mistrust that frequently bordered on fear. "He thinks too much. Such men are dangerous . . . ." Before now this has caused others to be regarded with suspicion by Rome — and yet a thinker can never abdicate. "If I didn't write," Teilhard once told a fellow Jesuit, "I should be a traitor."

So, although his religious superiors might prevent his books from being published, they could not prevent them from being written. For can a pilgrim of the future grieve unduly if his books appear posthumously, since, no matter how much an author may enjoy the praise that his work receives during his lifetime, he knows that what really counts in the long run is the judgement of posterity? In one sense, authors must always remain optimistic, so continuously must they be sending their words out into the future.

In Teilhard's case, now that death has freed his books from the ban imposed upon them while he lived, the question to be asked is what has brought them such an immediate and wide response. On publication in Paris,[1] *The Phenomenon of Man* sold over seventy thousand copies, and, although its inside story may have attracted some anti-clerical buyers, it scarcely explains the enormous sales that have met this and other books of his in France and elsewhere. An author's

[1] Collins are the English publishers.

work that comes out in both French and English may well be accessible to nearly every educated person in nearly every part of the globe, but Teilhard's ideas have quite literally been transmitted even to those countries where the exceptions occur. His famous account of a soldier's vision of Christ (which appeared as an appendix to his essay called "The Heart of the Matter") is a thinly disguised piece of autobiography.[2] None the less it was successfully broadcast to Eastern Europe and Russia in 1962. Other writings of his have also been successfully broadcast and published there.

This success, both far and near, stems from his vision of unity, a vision which has synchronized with a general desire throughout the world for unity. To him Neanderthal man is no more than a distant cousin, just as in his view he accepted "thirty thousand years ... [as] a mere second for evolution."

Pope John XXIII's short but charged reign introduced a new spirit of good will in a world of differing beliefs where at long last it was recognized that the similarities between most religions are far greater, and much more important, than the differences. In this vision, shared by pontiff and priest alike, charity unites, because charity leads towards understanding and is a foretaste of eternity or what Teilhard calls the Omega-point, that final focal point of his where the material and the spiritual will converge.

In May 1881, Marie-Joseph-Pierre Teilhard de Chardin was born at the Chateau de Sarcenat in the Puy-de-Dôme. In this part of France the scenery is dramatic and mountainous, as if the fires of the local volcanoes had burnt themselves into the rock. There is about the landscape a rightness that matches the mood of a child who was later to say:

> During every moment that I have lived, the world has gradually been taking on light and fire for me, until it has come to envelop me in one mass of luminosity, glowing from within ... .

Teilhard saw fire as the symbol of all other forces. It might be the *flashes* of artillery in the trenches; the *sparks* of his own evolutionary quest fanned in his mind by his "dear sainted maman"; or the *flames* in Hanoi, burning a forest to the ground, so that the Chinese might develop it as arable land.

This of course was to see fire in several ways on both a literal and a metaphorical level, or perhaps it would be truer to say on both a

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[2] See *Teilhard de Chardin: Pilgrim of the Future* (Darton, Longman and Todd. 1965), a symposium in which it appears.

literal and a mystical level, since for those who can see far enough the first kind of seeing is, if there is sufficient faith, but a preparation for the second. That is why Teilhard has been called a poet and mystic as well as a scientist. He saw as all three.

The whole of life — if not in end, at least in essence — lies in the verb *seeing*, he points out in the foreword to *The Phenomenon of Man*, and it was out of his own particular way of seeing that his vision was born. When a pioneer-thinker shares his vision with others, people have a habit of saying afterwards: "I can't imagine why I didn't understand that before. But now I see."

Understanding, on all levels, is largely a matter of seeing through things, of penetrating the different layers of existence. When a poet uses words they have layers of meaning, so that sometimes his lines will be saying several different things at one and the same time. Fire may serve him as a symbol of love or destruction, or as a paradox since the same fire that burns can also cleanse. For the mystic, fire may serve as a reflection of Divine Love, or as a reminder of the Burning Bush that Moses saw in the desert — although no sharp division can be drawn between the poet's and the mystic's calling since the two often overlap.

Likewise, when Teilhard writes that at the antipodes of the fire that unites as love there is the fire that destroys in isolation, and then adds that the whole process out of which the New Earth is gradually born is an *aggregation* underlaid by a *segregation*, he is writing a shorthand that is at once poetic, mystical, and scientific. It is a triple approach which emphasizes the unity of poetic, mystical, and scientific truth, and is a risk in daring that only the pioneer-thinker of genius can afford to take. For as the poet and the mystic see heaven reflected in the earth — the intensity of their vision being in proportion to the degree that by penetrating the layers of the one they can interpret the other, so Teilhard, sharing their vision, sees the whole of creation as a growing state in which a "biosphere" and a "noosphere" are imposed upon the barysphere, lithosphere, hydrosphere, and atmosphere.

"Biosphere" and "noosphere" are words that he coins to convey a layer of living things and a layer of thinking things — envelopes, as it were, that will gradually enfold the world just as the atmosphere holds the earth in a kind of envelope. In this process he does not see man (who is a thinking being) as a static centre of the universe, but as an axis or spearhead of evolution. He is the unfinished product of past evolution and the agent of evolution still to follow, and for this reason, in terms of consciousness and understanding man has a great deal more to unfold and learn about the future. The greatest achievements may yet be things to come — in terms of space discovery (a quite realistic

project now) and in terms, for example, of the fresh communication that extra-sensory perception may make possible between men.

The problem in grasping many of his ideas is their apparent newness. But then new ideas present their own paradox, because since the Creation nothing is new, and every seed is begotten by the fruit of another. This may be taken for granted at an agricultural level, but when Teilhard the seed-gatherer faces the modern logician in the university there then arises the paradox about the nature of such newness and his vision of God.

For Teilhard, God is the supreme conscious personality in whom all other conscious personalities will achieve union and harmony. He is the God of the future of whom this priest is both a pilgrim and a trail-blazer. And yet at the same time he knows that this God of the future has been there from the beginning. To speak of reconciling these two views is to beg the question: only what is separate, or at odds, needs reconciling, whereas for the man whose vision will let him look far enough ahead there is a unity to be found and worked out.

Teilhard's attempts at seeing frequently took him beyond the range of his contemporary scientists and theologians. The originality of his pioneer thinking drew fire on both sides, so that there were times when he was quite isolated and solitary. Lesser men might have given up or become dispirited. Indeed often he must have had to accept his vision as its own reward — something which it is so much easier to theorize about than practise. For logically, easy enough as it may be for the believer to accept the truth that the more a man extends his awareness of his place in the universe, the more his adoration of God will grow in depth, running parallel with this acceptance will be the knowledge of those spiritual troughs of despair in which any man of prayer may be caught. Nobody can come away from reading either Teilhard's letters or journals without realizing the tremendous inner struggles that must have taken place. Some writers create a spiritual hush in the mind — and there are many passages in Teilhard's books that do this. After reading them, there comes a feeling that life can never be interpreted in quite the same terms again.

This experience is the mark of a classic in any sphere, and the diversity of commentary that follows such work is often a tribute to the diversity of its nature. It is worth remarking on the enormous number of different types of books in which T. S. Eliot's name is listed in indexes; it is a sign of his range of influence (there has been no abatement since his death), and something similar, only in this case posthumously, seems to be happening with Teilhard. Neither italics nor inverted commas are necessary for the term the waste land, so much a part of accepted speech

has it become. Maybe the same acceptance now awaits the term "noosphere."

Teilhard no more wanted to force his life into a series of separate compartments than he wanted to force all men into one mould, or to regard science and religion as unrelated facts of experience. Nor did he accept the conventional dichotomy between mind and matter, since in his view matter and consciousness were the outward-facing and inward-facing facets of the same reality. Moreover, he believed that the inwardness of reality had been asserting its independence of the outwardness, and that the world was slowly groping its way, as promised, towards the communion of saints. Yet he accepted the promise not merely as scriptural, but because he also saw it as the logical outcome of his own scientific research. No wonder then that he thought of all research as adoration, thus bringing out, incidentally, a fresh meaning from the old Latin tag, *Laborare est Orare* (to work is to pray).

To others pursuing this path that he blazed, it would be foolish to maintain that he succeeded in uniting all the facts of evolution with the supernatural elements in Christianity, since a great deal more remains to be done. Nevertheless a gallant clearing has been made, and Teilhard would have resisted exaggerated claims for his achievement. He himself, for instance, always referred to his books as "essays." On four occasions he uses the term in *The Phenomenon of Man,* and his spiritual masterpiece *Le Milieu Divin,* he called "an essay on the interior life."

This kind of modesty is the true mark of the pioneer-thinker.

NEVILLE BRAYBROOKE

Memories

Some are spent,
like pennies down a well;
and some are airy phantoms,
as faint as distant cloud in burning summer skies;
and some but nod betimes upon the great highway;
of others all men tell
as of a history proudly won;
and some there are meet substance for the soul
whene'er its present rôle on earth be done.

WILLIAM EWART WALKER

N. A. NIKAM

Avatara: The Descent of the Divine

[Our old and esteemed friend, Professor N. A. Nikam, formerly Vice-Chancellor of the Mysore University, has sent us a brief but striking philosophical interpretation of the concept of *Avatāra*. This forms a chapter in his forthcoming book, *Concepts of Indian Culture: An Interpretation*.—ED.]

Ekam eva advitīyam, "One only without a second": Indian culture dwells in monism but speaks of two forms of reality. The *Bṛhadāraṇyaka Upaniṣad* speaks of two forms of Brahman; it says: *dve vāva brahmaṇo rūpe, mūrtaṁ caivāmūrtaṁ* (II. 3. 1), "Verily, there are two forms of Brahman, that which has form and that which has no form." But if we speak of the "two forms" of Brahman, *mūrtaṁ* and *amūrtaṁ*, is the "formless" another "form" of Brahman in the same sense in which Brahman has "form," *mūrtaṁ*? No; "Form" and "Formless" or "Formlessness" are opposites, and to say that Brahman has "two forms" is to say that Brahman lives in opposites: Brahman lives in the opposites of Its own nature, and what is common to the opposites is Brahman Itself.

But what is "form"? Ordinarily, "form" means that which has shape or size or both: "Form" means that which is perceiv*able* or is percept*ible*, and "Form" is that which has physical shape or size, or that which has magnitude or dimension. But when we speak of the two "forms" of Brahman the "formless," *amūrtaṁ*, and that which has "form," *mūrtaṁ*, we must note that the "form" of Brahman is not perceiv*able* or percept*ible*: for what is perceivable or perceptible belongs to the *Observable Kind* whereas Brahman who has "form" does *not* belong to the Observable Kind.

Now, the meaning of the word "form," in the phrase "the two forms of Brahman," may be interpreted in another sense. It may be interpreted in a logical sense; for instance, we speak of the "logical form" of a proposition, and the logical form of a proposition is not perceivable, and it has no magnitude or dimension; therefore, there is a meaning of the word "form" in logic and philosophy which transcends that meaning of the word "form" which implies perceivability; yet even in logic the form of a proposition means "structure," and "structure" is a notion which implies the relation of "whole and part," whereas the "form" of Brahman cannot be interpreted in terms of the relation of "whole and part." Furthermore, the logical form of the proposition consists of "constituents," whereas the "form" of Brahman has no "constituents,"

Then, there is the Platonic Idea or "Form": the Platonic Form is a Universal which has a hierarchy, whereas the notion of "form" in the context of the "two forms" of Brahman is not a Universal but an Individual, and does not imply a hierarchy.

Now, the Upaniṣad states that "Brahman who has form" is the "unmoving": Brahman who has "form" is the static Absolute. It is the Actual. Brahman who has "form" has a "Name"; therefore, the Names of God are the "forms" of God. But, while "name and form," *nāma* and *rūpa,* is a product of *avidyā,* "ignorance," the names and forms of God are not products of God's *avidyā* but of His eternal *māyā,* His infinite power. Now, Brahman who is "formless" is the "moving": It is the self-moving dynamic Absolute which is a Continuum, and the dynamic Absolute is the "essence (*rasa*) of the actual," *raso vai saḥ.* Brahman who has "form" is the determinate or the determin*able*; it is the named or designated reality; it is a reality which is *a* "so-and-so" or "*the* so-and-so"; it is a "description." Whereas Brahman who has no form is not a determinate or a determinable, and cannot be designated; it is a reality which is neither *a* so-and-so nor *the* so-and-so; it has no description. And it has no Name. Therefore, the Upaniṣad says that the formless Brahman is *neti, neti,* "not-this, not-this." An expression which states the formlessness of Brahman as *neti, neti,* "not-this, not-this," corresponds in formal logic to what is called the infinite judgement of the sort of "P is *not*-Q": i.e., the infinite judgement predicates an infinite number of negative predicates of P but does not say what P is. Brahman *is*: Brahman is Being; Brahman *is,* but the "*isness*" of Brahman is a "not-this, not-this."

Brahman who has no "form" is *satyasya satyam,* "the truth of truth." This implies that the "two forms" of Brahman are both true, and while one is true the other is the "truth of [its] truth": i.e., one of the "two forms" of Brahman is *not* an "appearance" and the other a reality.

But why should Brahman have "form"? "To make Itself known" is the answer. Says the Upaniṣad, "*tad asya rūpam praticakṣaṇāya* (*Bṛ. Up.,* II. 5.19): "It is through a form that It is known." Although Brahman who has "form" and Brahman who is "formless" are opposites, yet we must ask what sort of opposites the two forms of Brahman involve. There are two types of opposites: (*a*) Opposites which are contradictories or contraries: of contradictories, one must be true and the other false, whereas of contraries one may be true if anything is true but both may be false; and (*b*) Dualities: i.e., dualities are opposites which are co-existent but have nothing in common, like the *puruṣa* and *prakṛti* of the *Sāṁkhya.* The two forms of Brahman which are opposites exclude both these meanings: they are not either contraries or contradictories,

or dualities.

The *Gītā* applies the distinction between the two forms of Brahman to Time and History. God exists in two ways: He exists in the indivisible and undivided unity and absoluteness of His own Nature as well as in the "form" or "forms" of His own Divine Nature into which He descends or the forms which he assumes (*avataraṇa*). God is not "born," and in reality He has no "form"; yet the absoluteness of His Nature, existence, and power is such that He does not remain poised even in the absoluteness of His own formlessness: this is the Mystery of His Divine Nature and the Mystery or *Māyā* of His Divine Power is an eternal Fact.

The *Gītā* says that by the absoluteness of His own nature, and by the mystery of His own power, *ātma-māyā,* God gives or appears to give Himself a "form": He is Being but He Becomes. The *Śvetāśvatara Upaniṣad* says that "God alone is born, and [alone] will be born": *sa eva jātaḥ, sa jāniṣyamāṇaḥ* (II. 16): He does not remain in the formlessness of unmanifest eternity but "descends" (*avataraṇa*) into Time and History. As Ananda Coomaraswamy says: there is a "descent" (*avataraṇa*) of the Light of Lights but not as "another" Light.[1] He "descends" into the cycles of Cosmic History to assist man in his struggle against the forces of evil: this is the myth and the philosophy of history of Indian culture. The *Gītā* says: "whenever" (*yadā yadā hi*) evil is in the ascendant, and righteousness is on the decline, then, God, the Absolute, the unborn, the one without a second, the changeless, gives Himself or appears to give Himself a "form," and becomes manifest through his Form (although for those who have eyes to see He is never unmanifest), and destroys evil, and restores the Kingdom of Righteousness. The Kingdom of God does not come once only but again and again: the Kingdom of God is perennial. God as the Absolute has no history, but, as F. H. Bradley said, the Absolute has "histories times without number." God's manifestation in the cycles of Time and History is perennial: it is an eternal possibility, an eternally realized actuality, an eternal recurrence, an eternal birth. It is an inherent order of reality and pattern of Being, as Hegel said, "in its emerging consciousness as Absolute Spirit." But God's "descent" or His Incarnations as Rāma or Kṛṣṇa "differ essentially," as Ananda Coomaraswamy says, "from the fatally determined incarnations of mortal natures that have forgotten who they are; it is, indeed, *their* need that now determines the descent and not any lack on his part who descends."[2] The absoluteness of the Divine Nature of God appears to go through a process

[1] *Hinduism and Buddhism* (Philosophical Library, New York), p. 31.

[2] *Ibid.*

of "self-emptying" and a process of "self-limitation," as it were, of His own Nature as God, and so He makes Himself manifest and yet remains what He is in the unity and absoluteness of His changeless Nature: *pūrṇaṁ adaḥ, pūrṇaṁ idam*; *pūrṇāt pūrṇam udacyate*: "That is Full, This is Full; Out of the Full, the Full arises." It is this Mystery of Being that is meant by the word *Māyā*: *Māyā* is the inherent power of God's eternal and apparent self-modification through a process of self-limitation (*ātma-māyā*), and a self-emptying of His own Nature not because of any co-active necessity but out of "sport," *krīḍā*. The *Avatāra* is one who "descends": He "descends" into the forms of His own nature. According to Indian culture it is the "descent" of God, *avataraṇa*, that gives meaning to the otherwise meaningless cycles of Time. It is the "descent" of God through His Power of self-limitation, and the "ascent" of Man through his *Bodhi* or Enlightenment, that is the meaning of History in the philosophy of Indian culture.

N. A. NIKAM

I DECLINE to accept the end of man. It is easy enough to say that man is immortal simply because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honour and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

—WILLIAM FAULKNER

K. KRISHNAMOORTHY

The Indian Concept of Beauty

[Our old and esteemed friend Dr. K. Krishnamoorthy, Head of the Department of Sanskrit, Karnatak University, has written an instructive article backed by his profound scholarship in Sanskrit literature and critical theory. He brings out that both the subjective experience of the sensitive appreciator and the objective formal graces of a work of art were taken into account by Indian aestheticians and, in his view, reconciled and synthesized in the *Dhvani* theory.—ED.]

DID the Indians have anything like a concept of Beauty? Writers on aesthetics of an earlier generation were cocksure that there was a woeful lack of aesthetic thought among Indians.[1] Even specialists like A. B. Keith and S. K. De are agreed in decrying the characteristic love of the Indian mind for minute divisions and classifications of formal categories.[2] Later publications on the subject are concerned, in the main, with tracing the evolution of concepts in the various Sanskrit texts without any relation to present-day thinking. What is attempted here is a fresh approach to the concept of Beauty as revealed in the Sanskrit texts.

Is beauty in literature objective or subjective? This is one of the oft-discussed questions in Western aesthetics. But the Indian answer is evident in every work generally dismissed as the Old School of Sanskrit poetics. Whether it is Bhāmaha or Daṇḍin, Vāmana or Udbhaṭa, they all hold that it is only beauty which differentiates the literary art from science. They use the term *alaṁkāra* for beauty[3] deliberately so that they can include under it all the aspects of beauty noticed by them in their aesthetic analysis. They are all aware — a point conceded by even Ānandavardhana and Abhinavagupta, the exponents of the New School — of

(1) sensuous beauty or sublimity perceived in the objects of nature;

(2) beauty or sublimity (of Heroes) in the personality and mental life of man, as objectified by the poet[4] in his work;

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[1] WILLIAM KNIGHT: *The Philosophy of the Beautiful*, Vol. I, p. 17

[2] KEITH: *History of Sanskrit Literature*, p. 410;
DE: *Sanskrit Poetics as a Study of Aesthetic*, The Dacca University Studies, Vol. I, No. II, p. 124

[3] "*saundaryamalaṁkāraḥ*"—VAMANA: *Kāvyālaṁkārasūtra*, I, i. 2

[4] Both these aspects of beauty are clearly meant when the theorists speak of *āśraya-saundarya* (Cf. BHAMAHA: I. 55). Guṇaviṣṇu, a commentator on a Vedic ritual text like *Chāndogya-mantra-brāhmaṇa*, refers to this *āśraya-saundarya* in justification of his attempt at the very commencement of his work.

(3) beauty naturally existing in the poet's material, i.e., sound or sense;
and (4) beauty in the poet's technique or handling of the material, leading to impressions of excellence, varying from work to work.

While the first is evident in the definitions of *Mahākāvya* given by these writers, the others are implied in their treatment of *alaṁkāra* and *guṇa* or *rīti*.

Natural beauty in its variety comes under an *alaṁkāra* based on the principle of *Vāstava* or *svabhāvokti*. Beauty in the world of human emotion, abiding or transitory, is, again, *alaṁkāra*.[5] The poet's material, words and meanings, may possess beauty by itself, and this is broadly spoken of as *śabdālaṁkāra* and *arthālaṁkāra*.[6] The former appeals to the ear while the latter strikes the intellect.

If the *alaṁkāras* of *śabda* and *artha* reveal the selective art of the poet, his artistic handling of the material according to the formal principles of beauty such as balance, order, etc. will provide the basis for the different excellences that strike the critic. These excellences are the *guṇas* like *Mādhurya* (sweetness) and *Ojas* (spiritedness), rising out of the poetic organization or *saṅghaṭanā*. Thus understood, *Saṅghaṭanā*, which is the very basis of variations in style (*rīti*), becomes coterminous with *guṇas*.[7]

It will be seen that the Indian approach to beauty was something of a mixture of several standpoints, the idealist-cum-ethical, the realistic, the psychological, and the formal or technical. This admixture is characteristically Indian, and it was an established credo as early as the eighth century A.D. One outstanding point that emerges throughout the treatment of these basic ideas of *alaṁkāra-śāstra* (aesthetics) is that beauty is perceived by the critic only as relating to the object.

Were these ancients (*Prācīnas*), then, oblivious of the artist's subjective experience altogether? Certainly not. They recognized the fact very openly and brought it under a special head and designated it as *bhāvikatva* or imaginative quality permeating the work as a whole and pointing to the poet's aesthetic sensibility during the whole of the creative process.[8]

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[5] It may be *rasavad, preyas, ūrjasvin*, or *samāhita*, according to the difference in the nature and degree of emotion presented objectively in the work.

[6] Cf. "*dvividhaṁ cārutvaṁ : svarūpamātraniṣṭham...*"—*Locanā* : (K.S.R.I. Edn.), p. 41

[7] "*tadanariktavṛttayaḥ...rītayaḥ*, in the words of Ānandavardhana. Abhinavagupta makes it clear that the pronoun *taḍ* refers to *guṇas*.

[8] This is called *rasavattā* by Rājaśekhara. It relates only to the subject, the creative artist, and not to the object. It is an underlying quality recognizable in the poet's treatment of even the most prosaic themes. Cf. "*astu vastuṣu mā vā bhūt kavivāci sthito rasaḥ* (whether present or not in the object, the quality of *rasa* is present in the poet's speech)—*Kāvyamīmāṁsā*, Ch. IX. Earlier, Daṇḍin too has spoken of *rasavattā* in the poet's utterance, which he calls "*vāgrasa*" elsewhere.

The above treatment of beauty (*alaṁkāra* or *saundarya* or *cārutā*) shows a deeper analysis of aesthetic facts than some of the popular ideas of beauty expressed by poets. Bhāsa, for instance, quotes more than once the maxim that "beauty is that which doth please all."[9] Kālidāsa and Bhāravi emphasize the point that inherent beauty needs no decorations.[10] To the extent they had imbibed the spirit of the aesthetic analysis detailed above, they make some pregnant remarks which touch the root of the matter. For instance, Kālidāsa remarks that "beauty is that which succeeds in winning the applause of the intended beholder,"[11] and adds elsewhere that objective beauty may not always delight.[12] Bhāravi gives the other side of the shield when he declares unequivocally that "even the deformities of a beautiful object may strike [us] as beautiful.[13] These ideas indicate how leading poets like Kālidāsa and Bhāravi were well aware of the vast range of the world of beauty and of the distinction between beauty in nature and beauty in art. It is this last consideration which made another master-poet, viz., Māgha, come out with his memorable dictum: "To appear ever fresh with every new look is the differentia of beauty."[14]

What strikes us in some of these hints of poets on the nature of beauty is the subtle shift of emphasis from objective beauty to subjective experience. This fact of the creative artist's subjective experience on the one hand and of the sensitive critic on the other was taken for granted by the Old School of aesthetics in India. They never thought it necessary to subject this to any searching examination. That the artist has *rasavattā* or *bhāvikatva,* and that the critic enjoys the work of art and gets delight (*prīti*) is all that they have to say on the subject.

But as psychological and philosophical investigations advanced in India, this question assumed great importance and the first great critic-cum-philosopher who attempted a full-fledged aesthetic theory primarily from the standpoint of the critic (*sahṛdaya*) was Ānandavardhana of the ninth centhry. He became the founder of the New School of aesthetics, whose cardinal tenet is that what matters most in poetry is the aesthetic reaction of the man of taste. What distinguishes a man of

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[9] "*sarvajanamano'bhirāmaṁ khalu saubhāgyaṁ nāma*"—*Svapnavāsavadatta,* II; "*sarvaśobhanîyaṁ surūpam nāma*"—*Pratimā,* I

[10] "*Kimiva hi madhurāṇāṁ maṇḍanaṁ nākṛtīnāṁ*"—*Śākuntala,* I. 20; "*Na ramyamāhāryamapekṣate guṇaṁ*"—*Kirātārjunīya,* IV. 23

[11] "*Priyeṣu saubhāgyaphalā hi cārutā*"—*Kumārasambhava,* V. I

[12] "*Ramyāṇi vīkṣya ... paryutsukībhavati*"—*Śākuntala,* V

[13] "*Ramyāṇāṁ vikṛtirapi śriyaṁ tanoti*"—*Kirātārjunīya,* VII, 5

[14] "*kṣaṇe kṣaṇe yannavatāmupaiti*
tadeva rūpam ramaṇīyatāyāḥ"—*Śiśupālavadha,* IV. 17

taste from others is aliveness to the unique poetic function called *dhvani* or overtone. The masterly exposition of the theory by Abhinavagupta brings out clearly more than once that this function is entirely dependent on the imagination of the sensitive critic.[15]

Ānandavardhana proved like a master dialectician how the supreme importance (*prādhānya*) of *dhvani* is missed in the otherwise systematic and acceptable accounts of beauty by earlier theorists. What is left out of account, in other words, is the vital contribution made by the appreciative critic. The formalists perfectly analysed the aspects of both form and content in literature; but that is not all. Form and content are but means to the end of *dhvani* and not ends in themselves. He gives the analogy of the flawless features of a beautiful woman. The beauty of her limbs, each part considered separately, cannot explain the total grace of her personality (*lāvaṇya*). Ānandavardhana turns his attention therefore to a discussion of the nature of the final charm or higher beauty in poetry, left either unnoticed or but vaguely noticed by the ancients. This final beauty is, according to him, nothing but *dhvani*.

Dhvani is a higher beauty because it is grasped at the highest level of sensitivity on the part of the critic, after he has ceased attending to beauties of form and content for their own sake. The ordinary functions of language, viz., denotation (*abhidhā*), implication (*lakṣaṇā*), and purport (*tātparya*), realized through syntactic relation (*anvaya*), are in poetry merely means subordinate to the illumination of *dhvani*. And such suggestion or *dhvani* alone is intended by the successful poet at the one end and received by the man of taste at the other. *Dhvani* is thus the very soul (*ātman*) that animates all the lower aspects of beauty.

In the earlier thought it was crudely assumed that poetry was the object (*alaṁkārya*) beautified by different kinds of *alaṁkāra*.[16] But in Ānandavardhana's new thinking, which sheds a flood of light as much on the process of creation as on that of appreciation, the *alaṁkārya* came to be defined as *dhvani* itself and the earlier *alaṁkāras* were delegated to the status of means towards the achievement of *dhvani*.

Does the range of *Dhvani* cover all aspects of beauty noted earlier? That it not only covers the earlier ground but goes far beyond it is the glory of *dhvani*. If the entire world, inside and outside man, can be denoted by the term "*vastu*," *vastu* suggested in poetry is only one aspect of *dhvani*. If all artful or imaginative turns of expression can be termed

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[15] "*Pratipattṛpratibhāsahāyārthadyotanaśaktiḥ dhvananavyāpāraḥ*"—*Locanā* (K.S.R.I. Edn.), p. 117 : "*pratipattṛpratibhā-sahakāritvaṁ asmābhih dyotanasya prāṇatvenoktaṁ*"—*op. cit.*, p. 127

[16] Cf. "*Kāvyamalaṁkāryaṁ ... pade tasyālaṁkārāḥ*"—PRATIHARENDURAJA'S *Laghuvṛtti* on Udbhaṭa (N.S.P. Edn. 1928)

alaṁkāra, a suggestion of associate imagery forms the second broad division of *dhvani.* But the imperial throne in the place of *dhvani* is reserved for *rasa* because it is *dhvani par excellence.* Emotions and feelings can never be evoked in any way other than *dhvani* or suggestion. In case, however, *rasa* becomes subordinate to the beauty of *vastu,* its status then will be no better than that of any ordinary *alaṁkāra.* The real drawback in the earlier analysis was that they failed to distinguish between these two ways of handling *rasa,* one primary in emphasis and the other secondary.

Perhaps Ānandavardhana would subscribe to Tolstoy's view that art aims at transmission of emotions and is not the pursuit of beauty for its own sake. The concept of *rasa* is such that it bears at once the most idealistic explanation like Abhinavagupta's and the most sensual perversion of it as in certain late texts that explain *rasa* mostly in terms of sex. The basic texts in Sanskrit criticism clearly distinguish art experience or *rasa* from all life emotions.

The whole body of the best Sanskrit literature can be taken as an illustration of the fundamental aesthetic thought outlined above. Thus, in both the aesthetic theory and the practice of India, we have a happy synthesis between the sensuous and the spiritual, the real and the ideal, mastery of technique and inventive genius.

K. KRISHNAMOORTHY

MOST MEN in the course of their lives have known such Platonic hours of initiation, when the sense of beauty has risen from a pleasant feeling to a passion, and an element of strangeness and terror has been mingled with their joy. In those hours the world has seemed charged with a new vitality; with a splendour which does not belong to it but is poured through it, as light through a coloured window, grace through a sacrament, from that Perfect Beauty which "shines in company with the celestial forms" beyond the pale of appearance. In such moods of heightened consciousness each blade of grass seems fierce with meaning, and becomes a well of wondrous light: a "little emerald set in the City of God." The seeing self is indeed an initiate thrust suddenly into the sanctuary of the mysteries: and feels the "old awe and amazement" with which man encounters the Real.

—EVELYN UNDERHILL

ALUN LLEWELLYN

The Epic Inspiration: The *Mahabharata* and the *Iliad*

[Readers will remember the article on "The Justice in Nature" in our August 1966 issue by our old friend Mr. Alun Llewellyn, M.A., LL.B., who is a Barrister of Lincoln's Inn and a Fellow of the International Institute of Arts and Letters. The argument of this article links with the concept of the Law in Nature which he discussed at the end of the previous article and suggests an interesting point about the state of civilization which inspired the Epics. Contemplation of the exact processes of Nature, especially astronomical, such as Mr. Llewellyn traces indicates a rather different philosophy from the one commonly attributed to the cultures in question. Mr. Llewellyn has been a student of the early development of human thought and he finds in it universal elements of great depth, as he has shown in several earlier contributions. —ED.]

THE HORIZON of the history of man has been widened to an unprecedented degree and with unparalleled speed in the present century. His physical origins have been explored almost to the ultimate evidence, even though judgement cannot yet be finally delivered. His intellectual origins have had a fresh accumulation of material to illustrate them. The archaic civilization that appeared in the Nile and its Delta, the Two Rivers of Mesopotamia, and the Five Rivers of the Panjab has disclosed navigational skills which brought the coasts of Iran, Africa, and the East Mediterranean into a common ambit and the arts and sciences of the island of Minos, Crete, are now recognized as initiating the civilization which Europe inherited. Above all, new languages and new literatures have been added to history, not only valuable in themselves but showing that the poetry and philosophy of early Greece and Rome had sources of inspiration in the still earlier literatures of the Hittites and the Sumerians.

We have learned to appreciate that the idea of law was already firmly established in detailed and sophisticated form by the Code of Hammurabi, about 2000 B.C., many centuries before the first Hellenic legislation. But we have also learnt that, at the same time as Law, the Epic was fully developed in the *Tale of Gilgamesh* and the *Story of Marduk*. Indeed, the Code of Hammurabi can be assumed to have a direct association with the *Story of Marduk* to the extent that, while the Laws consolidated the empire of Babylon which Hammurabi established, the *Story* elevated the particular god of Babylon to be the chief motivator of

the creation of the world. Political considerations caused the revision of a work, perhaps already a thousand years old, substituting Marduk for a more ancient personification.

The account of Creation takes, as was customary, a mythopoeic form; it is Marduk as a young hero who, divinely conceived, dissevers a Serpent, Tiamat, to create from the sections of her body the several elements of the living world. But in doing so he established the order of days and nights that together make up the year and the succession of years. This was, however, in no way a generalized or rudimentary system. The planet Jupiter is chosen as the point of reference for judging the rising and setting of the fixed constellations. The variation in the course of the sun between Cancer and Capricorn, the two Tropics determined by mathematical observation, is described as the imposition of two bands named as Enlil and Ea. The fact that the movement of the sun is firmly restricted between these limits is underlined by the "locks" which secure them. The zenith (Noon) is also established; and it is immediately obvious that a long period of exact observation preceded the *Story*, for the precise boundaries between which dawn and sunset operate and the highest point which the sun reaches in the sky are matters which cannot be ascertained by casual assumption or unsystematic record. The point is emphasized by the lines in the *Story of Marduk*:

> He made the moon come forth to measure time . . . . At the beginning of the month thy shining horns six days shall measure; on the seventh day let half thy crown appear. At full moon thou shalt face the sun, but when the sun starts gaining on thee in the depths of heaven, decrease thy radiance, reverse its growth.

In this there is an inevitable implication of an accurate geometry of deduction in tracing the interrelation of astronomical movements, which is fully justified by our knowledge of the science of the times.

Against this background, it is difficult to assume that minds capable of the minutiae of Sumerian mathematics were content to imagine the principles of cosmic mechanics as persons somewhat magnified in status and power but nevertheless persons of the human or animal sort. The intellectual feat which (in the words of Plato) divined the science of numbers from the regular working of the complex heavens was all the more remarkable since there is nothing in man's own physical construction to suggest the infinite and infinitely sub-divided unity which the stars present, nor is there anything in geology or geography, obvious to his eye, to parallel the perfect pattern of their repetitive movement. The very concept of numbers and the terms to fit them had to

be invented by severe mental effort and the discovery of the idea of exact angles and circles derived from that study had to be tested by equally severe application in building and sea-travel. But the results could be communicated only by means of familiar parallels in the experience of daily life; parenthood, the life and death of crops, the action of predatory beasts, were such convenient parallels. Myth, as we have come to understand it, detached itself at the same time that the calculations of the calendar or the terms of arithmetic passed into customary use as unexamined though essential conventions. It ceased to be metaphor and became fantasy. It is an example of the recurrent human habit of reducing an intellectual revolution into formulae which prevent further development and even destroy the original.

That this is a correct reading of the content of the earliest Epic themes is confirmed by a statement of Herodotus: the Pelasgians gave to the gods neither name nor eponym; they addressed them as gods (*theoi*) because they had set all things in order. The Pelasgians were the pre-Hellenic seafaring folk whom we now refer to as Minoans and Mycenaeans, with whom Etruscans should be included. Words of Minoan origin (*thalassa,* labyrinth), passed into Greek and assumed a specific meaning, not necessarily the exact original. *Theoi* seems to have been such a word. Herodotus states precise historical information to be his source; other Greek writers preferred the actual courses of sun, moon, and stars as the proper interpretation of the word. To which the further note should be added that Diodorus attributed the origin of Greek deities, Demeter, Aphrodite, Artemis — Apollo in particular — to Pelasgian Crete. Demeter was Earth, designed and measured as part of the cosmic scheme; Aphrodite was the planet Venus, star of the morning and evening, announcing at ordered intervals the rising and setting of the Sun (Apollo). Artemis was sister to Apollo, governor of Night as he governed Day, with one of her symbols the Moon, measurer of Time; and she was particularly regarded as the patroness of seamen.

Of the ancient civilizations which accompanied one another in development between 3000 and 1500 B.C. one, the culture of Crete, was particularly committed to the seas. For that reason its relation to the mathematical science of the heavens was more intimate and less susceptible to mythopoeic adulteration than that of the more wholly urban communities, Ur of the Chaldees or the cities of the Nile. The desert, like the sea, imposed a strictly scientific reading of Creation and the retention of that first unclouded realization of an extra-terrestrial and immortal theme which is found not only in the *Story of Marduk*: "When a sky above had not been mentioned ... when no gods had appeared," but also in the *Ṛgveda*: "There was neither existence nor non-existence

... there was only That, resting within itself."

There was a further community of seamen devoted to the traffic between the Persian Gulf and the shores of India. The trend of modern archaeology suggests that the first occasion for relating men with the depths of creation in time and space came with the seaborne traffic that linked pre-Dynastic Egypt with the waters of the Arabian Sea and that the islands of the East Mediterranean and the routes of the Indian Ocean shared the heritage.

It is with this precedent knowledge in mind that the study of works like the *Iliad* and the *Mahābhārata* should be approached. They are among the more prominent examples of the Epic and their claim to be great literature rests on their fundamental character as expressions of the relation of men to the cosmic purpose, which is the same as men's own moral destiny. The debate in the *Mahābhārata* is between the Pāṇḍavas, composed of righteousness and virtue, and the Kauravas, made of passion only. Long passages of the epic are devoted to explanation of the manner of Creation and its course through the Four Ages towards the dissolution and re-creation implicit in the name of Brahmā. This is in fact a philosophic deduction from the study of the course of time as marked by the constellations, extended through the four successive spheres, Firmament, Planets, Ocean, Land, which are the same for both Hellenic and Hindu thought. Both epics have to be read in relation to works known to precede or illustrate them. The *Iliad* is accepted as in some way giving a picture, in the drama of the fall of Troy, of the historical collapse of the Bronze Age civilization in the East Mediterranean. It is, however, the *Ṛgveda* which is taken to describe the similar fate of the parallel societies of Harappa and Mohenjodaro. The *Ṛgveda* takes no note of the system of Ages of the Universe familiar to the *Mahābhārata*; its only reference is to a First *Yuga* (Age) belonging to the gods. For the Hellenic version of these Ages we have to go to Hesiod, who introduces a distinct Age, that known as of the Heroes and applicable to the period described by Homer.

As with the *Mahābhārata,* the tragedies of the Heroic families were read by the Greek mind to illustrate the fate which overtakes humans who deny the Justice and the control imposed by the will of the heavens. The *Erinyes* (Fates), who are the avenging instruments of that will, are, it is important to remember, accepted by Heraclitus as the precise bounds of order instituted to control the tropic movement of the sun. He preserves in this passage the scientific origin of the philosophic idea that Creation itself was a construction of order and balance and that men must adjust their passions and self-will to the same concept, or suffer inevitable destruction. It is interesting to note that, certainly in the case

of Crete and Troy, probably in the case of the Panjab civilization, their downfall was in fact accompanied by natural catastrophes of considerable magnitude.

It is under the stress of the deep religious issues that disturbed the Western mind from the fourth to the thirteenth century that the clearest and most consistent account of the theme and the problems it involved emerged in the History of the Grail (*c.* A.D. 1220), which summarized Stoic philosophy under the name of Perceval and related it to the record of a past age under the name of Arthur.

The whole epic theme was informed by and perpetuated the idea that the fortunes of mankind and of the states and cities men framed were active illustrations of the Law to which even the tremendous forces of nature were merely subsidiary. Where the "gods" intervene in the *Iliad*, they are shown to be susceptible to passion and discomfiture; they themselves are subject to a more powerful Fate. They are as partisan and as much the instruments of a higher decision as the warring Heroes themselves. Hesiod's apparent introduction of a Fifth Age, into a cycle of events elsewhere agreed by Hellenic as in Hindu thought to fall only into Four, is actually a confirmation of the system involved. With the destruction of the Heroes a full period in the working of Creation was completed and the process had to start on another course with the next Age of Iron. Philosophically, this represents an inner wheel of fate controlling the life of Man; it is generally overlooked that the Age of Heroes fell into Four successive generations as, in a close adaptation of the same thought, in the Partholon legend familiar in British and Irish chronicles, there were Four castled partitions for the Danaan folk. Heroes and Danaans both refer to a period of civilization whose collapse was seen as the action of a creative will governing its rise and dissolution in the same stages that ordered Time itself. In the *Yuga* of the Gods known to the *Ṛgveda* may lie the same concept.

The nature of the Epic cannot be realized unless it is understood to follow the structure assumed by the *Ṛgveda*. As Professor Stuart Piggott points out: the war chariot of an Aryan chieftain turns with bewildering rapidity into the noonday sun: the roistering young cattle-raiders are suddenly the four winds of heaven.

The point can be summarized by the well-known account, in the *Iliad*, of the Shield of Achilles. Fashioned by the great Hephaestos (Vulcan) himself, it is more than part of a warrior's battle-armour. Like the habitable world itself, it is enclosed in the circle of Ocean; like the Cosmos itself, it is "five-fold" in structure; like the order of the heavens, it shows the constellations, the sun, moon, and Pole; like the life of Man, it shows the City at peace balanced by the City at war, the corn-

field, the vineyard, and the intricate dance of young people tracing out in their steps the design of Daedalus, the Labyrinth at Cnossus.

It brings together, within itself, the total aspect of the Epic, the position of men and their societies within the fashioned Universe and the arts through which men acknowledge their place in the great scheme. It is significant that the Game of Troy continued throughout the Middle Ages in the same intricate pattern of dance and movement. The *Labrys* ("Axe") of Minoan art repeats the exact form of, and seems to have been in fact, the Axis of the sun's tropic swing as it was figured in the mathematic design of hours traced by the sun-dial. It was the sign of the *Erinyes* of whom Heraclitus spoke. The Labyrinth of the Dance was a ritual of the intricate movements of Time, of the *Theoi* that were the ordered courses of the heavenly bodies. If such dances to impress upon the memory the calendric order of days and years are familiar to anthropologists in both the Old World and the New, there is no doubt that Bhishma, discoursing of the World's Ages in the *Mahābhārata,* would have fully understood the work of Hephaestos in the *Iliad.*

ALUN LLEWELLYN

Liberty Cracks

Liberty cracks with too much ringing
— the quiet heart is freest. Therefore
let us adjourn the protestations,
the delirious demonstrations
— all the futile hubbub of frustration —
and withdraw into the tranquil heart
the sweetly ordered mind
— a fluid tolerance of mankind —
and strain no more for ultimates
but reach through patient hours and days
and years coherently resolved.

The fertile word is empathy.
Only when each will so concern
himself with every other's woes
that he becomes the woebegone
will vision light and scope unfold.

DOROTHY ELLIN FLAX

ROY BRIDGER

The Kingdom of H_2O

[We are glad to welcome back to our pages Mr. Roy Bridger, who has worked and written much to spread true ideas of "Working with Nature." Readers may remember his articles in our pages on "No Room for Passengers" (July 1964) and "The Jungle of Health" (June 1965). In this article on the place of water in the interdependent economy of man and nature he shows a delicate sensitiveness to the poetry of natural processes combined with an exact sense of the economics of human needs. —ED.]

> But the majestic river floated on,
> Out of the mist and hum of that low land,
> Into the frosty starlight . . . .

OUR OWN HURRYING WORLD has less time for the poetry of things. We assess our rivers in terms of hydro-electric potential and effluent disposal. For Matthew Arnold it was a "foiled circuitous wanderer" that was passing by:

> . . . and then the sands begin
> To hem his watery march, and dam his streams,
> And split his currents; that for many a league
> The shorn and parcell'd Oxus strains along
> Through beds of sand and matted rushy isles —
> Oxus, forgetting the bright speed he had
> In his high mountain-cradle in Pamere . . . .

All we are told today is that the river is the source of important irrigation and hydro-electric projects in Uzbekistan and Turkmenistan.

Yet it could hardly be otherwise. If we are more scientific, it is because we have to be. Throughout the world, water is heavily subject to the pressure of rising demands. Everything and everybody must have more. The world's populations are increasing rapidly, and water-consumption rates are consequently soaring. It would be fatal not to be scientific about it.

Water pervades all forms of life, including human beings. The idea of having to carry a hundredweight of water everywhere one went would not be relished. Yet this is about the quantity the rest of the body is carrying already. This portable water reserve not only has to be carried but has to be maintained. Water has more human needs to meet than has any other natural resource. All life's chemical changes take place in watery solutions, and a loss of more than 10 lbs. from the individual's water reserve can bring vital processes to a stop. A pint for saliva, a pint

for bile, a pint for the pancreas, water for digesting carbohydrate, substantially more for digesting protein — water is being wanted all the time, even if only for tears.

It also has to be fresh water. This rules out about 97 per cent of the world's water for a start. Water occupies 70 per cent of the earth's surface, but only 3 per cent of it is fresh water. Salt water is useless. The minerals in sea water account for only 3.45 per cent of it, but although they got into it easily, they are extremely hard to get out. All distillation processes use up energy very heavily.

The 3 per cent of the world's water which is fresh is a long way from being totally available. About 80 per cent of it is locked away in ice. Another 10 per cent lies in mineral deposits from which it cannot be extracted. Actually, only 0.32 per cent is available for the world's living consumers.

By no means the biggest share of this allocation can be claimed by man, however. Even in industrialized countries, where pressure on water supplies is greatest, the vegetable kingdom takes far more. Human requirements in Britain are about 5,000,000,000 gallons a day, but trees and plants use about 10,000,000,000 gallons.

Trees are the world's supreme water engineers. They intercept the rainfall extravagantly, but they also evaporate it back into the atmosphere on a grand scale, by as much as 90 per cent of the rainfall in the case of a mature forest. But to remove the forest would in no way result in a 90 per cent increase in circulation effectiveness. Quite the opposite effect would follow. Instead of the steady flow of water released from the sponge-like floor of the forest, there would be devastating floods alternating with oppressive water shortages. Thus other users have to be content with the proportion that does get through.

Although forests play such an important part in moisture circulation, they are of little direct use in food production. A rain forest is a nutritional desert. It is nearly all cellulose and lignin. Man has to seek out those parts of the world where crops can be grown, and particularly those capable of being measured in terms of protein production per acre.

This means that in some parts of the world the luxury of animal protein from domestic livestock is more or less ruled out. It takes about 30,000 lbs. of water to provide the supplies and grow the fodder crops to produce each 1 lb. of beef. Even in Europe there are areas where the annual rainfall is hopelessly inadequate. In parts of Spain it is only 10 inches, and they collect it in jugs.

This is not to say that animal protein is ruled out altogether. Africa's indigenous ungulates require only about a twentieth as much water as do domestic cattle. They can go without it for much longer periods, and

when they do approach the waterholes, their inborn caution prevents them from trampling the surrounding vegetation.

Using irrigation to make the rainfall go farther in crop production is not new. In some areas it was the only means of getting any crops at all. Today it is being used in the more favoured parts in order to make good yields even better, but there are limits to the volume of extraction. Drainage waters from irrigated land are usually too rich in dissolved salts to be used a second time, and it is likely that in future processes which permit re-use will be favoured at the expense of those which do not. To provide one acre with the equivalent of an inch of rain takes 22,600 gallons.

One of the controlling factors in irrigation is the type of soil. Some gravelly soils can hold less than an inch of water per foot of depth. Sandy soils can absorb up to 1.5 inches, and heavy clays up to 2.5 inches. Another factor is crop demand, which depends largely on root range. Potatoes take most of their moisture from the top 12 to 15 inches. Sugar beet roots go down twice as far, thus securing double the water. It has also been found that to result in increased yields, applications must be given at the right time. Otherwise irrigation is wasted or may even be harmful. In general, applications at early stages are of less importance to yield than applications given when the crop is maturing.

Rainfall, too, needs to come at the right time as far as cultivations are concerned. For agricultural purposes, rainfall fluctuations are assessed today in terms of "threshold" figures. Will spring rainfall cross the evaporation-rate threshold (about 1 inch per month in the early spring) and delay the drying-out of surface soil for cultivation and sowing? By what margin will June rainfall cross the threshold on the wrong side of which the hay harvest cannot be secured? Throughout the summer, will rainfall be too much or too little for a specific crop, or for all crops? Will autumn rainfall be sufficiently heavy to delay the grain harvest? In winter, will rain fall in sufficient quantities to replenish supplies?

In some places the average annual rainfall is high. In other places it is low. The average for all of them all over the world is not excessive. It is about 26 inches. As far as human populations are concerned only about a third of this amount is available for collecting. The rest is evaporated back into the atmosphere. In thickly populated areas the rainfall may only have to go down to slightly above the world average for the pinch to be felt. Mexico City gets 29 inches; yet water has to be rationed. Hong Kong is so thickly populated that the 84 inches it gets is not enough to avoid critical shortages.

In the dry south-west of the United States cities are reaching out all the time to more distant supplies. Two-thirds of California's popula-

tion live in 1 per cent of its area, a quarter of their number in one city, Los Angeles. By 1913 they were bringing water from 200 miles away. By 1941 they had succeeded, at vast expense, in tapping the Colorado River. But it was not enough, and now the world's longest aqueduct, 760 miles in length, is under construction, heading for the Feather River in the north of the State to tap the most far-flung and expensive water supply in history.

Almost equal in area to the United States, Australia has only one-sixteenth the population. Not enough water. All the rivers between them deliver only half the volume of the Mississippi alone. To make it worse, they deliver it all in one channel, as practically all Australia's rivers are concentrated in the Murray system. In consequence, the south-eastern corner of the continent, about one-sixth of the total area, has the greater part of the population.

As well as increasing in numbers, the world's populations are seeking rising standards of living, which invariably means greater consumption of water. The half a gallon the average person actually consumes per day in food and drink is by far the least of it. In European cities the average consumption per day per person is 40 gallons. In the United States it is 158 gallons. In New York it is 173 gallons, whether for drinking or for washing cars. If crop irrigation figures are included, the American average is 891 gallons. If the figures for industrial uses (e.g., 1,000 gallons to refine a ton of sugar; 65,000 gallons to manufacture a ton of paper; 44,000 gallons to process the steel to make a car) are added, it is 1,500 gallons. On these lines the world is within sight of the point at which demands would exceed supplies.

Water is not a static commodity like coal, used once and then finished. It has to be kept continuously in circulation. It also has to be kept in usable condition, which means keeping up the oxygen content. Water is nine-tenths oxygen, without which all life would come to an end. Modern usage keeps water in circulation, but fails to send it on its way with an unimpaired oxygen level. In water, as on land, organic matter in decay uses up oxygen, yet the same rivers which supply human settlements with their requirements are also made to serve as open sewers and industrial-effluent channels. Water with an oxygen content of less than 17 per cent will not support plant life or fish; consequently more and more of the world's rivers are becoming lifeless.

What they are losing in vitality they are acquiring in toxicity. With the retreat of rural populations to the towns and industrial employment, agriculture has become increasingly dependent on mechanization. The machines are out of their element with small-scale mixed cropping, with its diversity of plant species and its built-in balance against insect pests.

They prefer large-scale monoculture, which means equally large-scale pest attacks and massive defensive action with poison sprays. From England to Ecuador, from cabbages to coconuts, every country and every crop has its spraying programme in full swing. A report issued by the Fish and Wildlife Service of the United States Department of the Interior states: "A few grammes of a highly stable pesticide material evenly dispersed in the atmosphere could yield a deposit of several thousand molecules per square foot over the entire world, including the oceans." Including the oceans — including even the oceans of Antarctica. Traces of DDT have now been found in Antarctic penguins and seals, far out of range of any actual spraying operation. "If the continued introduction of new chemicals remains unchecked," warns a report of the Intergovernmental Oceanographic Council, "our present use of the resources of the oceans could be reduced."

Besides suffering oxygen depletion and chemical pollution, the world's water is also menaced by contamination of an even more insidious kind. With the discovery of nuclear fission, it is now possible to make all the elements radioactive. Some radioisotopes remain potent for only a fraction of a second. Others last thousands of years. Again, there is no escape. Nowhere, even in the depths of the sea, are to be found undisturbed fastnesses for ever free from contamination by baleful radiation. Time cannot be hurried. Neither can decontamination. The waters which nurture all life processes are themselves beset by forces of disorder and death.

At a time when science offers much and threatens much, it is to be questioned whether the scientific approach alone can ever be altogether trustworthy. Certainly it can sponsor developments which regard for the poetry of things would never sanction. The tide may yet turn. Natural entities will be valued for what they are according to their own estimation. A river will be animate again, now speeding brightly, now floating on majestically.

> . . . till at last
> The long'd-for dash of waves is heard, and wide
> His luminous home of waters opens, bright
> And tranquil, from whose floor the new-bathed stars
> Emerge, and shine upon the Aral Sea.

ROY BRIDGER

New Books and Old

"Concepts of Buddhism"*

THE ERUDITION AND SCHOLARSHIP which have gone into this remarkable work are amazing. It is a pity that so valuable a book had to wait nearly thirty years for a second edition. And that under the auspices of a foreign institution, the Kern Institute, Leiden, Holland! The first edition had an illuminating Foreword by that scholarly administrator, Lord Zetland, one-time Governor of Undivided Bengal, which has been printed in this revised edition.

The volume consists of thirteen Chapters and deals with the following concepts of Buddhism: *Saraṇa* (the Three Refuges), The Four Noble Truths, The Eightfold Path, Dependent Origination, *Pāramitās, Sīla,* Meditation, *Puggala* (personality), *Karma, Mettā* (amity), *Jāti* (caste), *Dharma,* and *Nirvāṇa.* It is difficult to convey in a brief review the wealth of scholarship that has gone into the making of each of these chapters. But learning sits lightly on Dr. Law. He has such a remarkable gift of lucid exposition that both scholar and layman will benefit by a study of this work. The following quotation from the chapter on *Puggala* will perhaps illustrate the point:

> The usual description of ego is that it is permanent, invariable, eternal, firmly established like a wooden pillar of a city-gate and the same for ever. . . . But one will always appeal in vain to experience to furnish a clearly established certainty for the existence of such an entity as within the living self. The Buddhist psychologist introduces mind as an internal sense or *sensus communis* (*manindriya*) but he is far from placing it as an ego. But he admits the possibility of a state of consciousness when it has been free from all harassment of objects. In this state consciousness can in no way be characterized (*ananuvejjo*). What happens to this consciousness after the death of the individual is not at all clear. But the Buddhist freely entertains the popular belief in rebirth. How can the process of rebirth be explained without the reality of the ego or a soul is the question. . . . With the Buddhist rebirth is to be conceived as *Kammasantati* or the continuity of an impulse. The point is illustrated by the instance of a set of lamps, each with fitness for ignition and placed in a row and in close touch with each other, one of which being lighted, the other lamps are lighted. . . . The lamp which is first lighted serves only to help in producing the necessary condition for setting fire to the remaining lamps.

The chapter on *Kamma* is equally illuminating and deserves careful study. Buddhist psychologists have subjected the concept of Karma to careful analysis and have greatly enriched the idea by their analytical approach to the problem. The Chapter deals with the Hindu conception of *Karma* in the *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads* and the *Yoga-Sūtras,* and contrasts it with the Buddhist conception that *Karma* is essentially volitional activity, which means consciousness of good and bad, merit and demerit. According to the Buddhists, *Karma* is of four kinds: (1) action which produces result in this life; (2) action which produces result in the next life; (3) action which produces result from time to time; and (4) past action. There is also a further classification of action: (1) determining the character of rebirth or reproductive action; (2) sustaining or maintaining action; (3) oppressive or unfavourable action; (4) destructive action. The chapter concludes with a Jaina analysis

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* *Concepts of Buddhism.* By BIMALA CHURN LAW. (For Kern Institute, Leiden, by H. J. Paris, Amsterdam. 142 pp. Second, revised ed., 1966. Price not mentioned)

of the concept of *Karma*.

The final chapter on Nirvāṇa is one of the finest in this volume. Altogether, this is a book which deserves careful study and should find an honoured place on the shelves of every student interested in the teachings of the Compassionate Master.

B. V. NARAYANA REDDY

The Balavariani (Barlaam and Josaphat): A Tale from the Christian East Translated from the Old Georgian. By DAVID MARSHALL LANG. Introduction by ILIA V. ABULADZE. (George Allen and Unwin Ltd., London. 187 pp. Illustrated. 1966. 30*s*.)

The story of Barlaam and Josaphat (Balahvar and Iodasaph) is one of the best-known and most wide-spread of medieval religious romances. It appeared in Greek among the writings of John of Damascus in the eighth century, and it was later translated into nearly all European languages. The heroes of the story were recognized as saints in both the Orthodox Eastern Church and the Catholic Church of the West. Its great interest lies in the fact, which was recognized by scholars in the nineteenth century, that it is a Christianized version of the story of Gotama Buddha, who thus came to hold a place among the saints of the Christian Church.

In 1925 a version of the legend in the language of Georgia was discovered in Jerusalem, and this was later edited by Professor Ilia Abuladze of the Georgian Academy of Sciences. It has been translated into English by Professor D. M. Lang of London University and has been included by the authorities of UNESCO in their series of translations from the literature of non-Russian nations of the Soviet Union. Professor Abuladze contributes an extensive Introduction.

In the story Iodasaph (a name derived, no doubt, from "Bodhisat" or "Bodhisattva") is the son of Abenes, a king "in the land of India," where there were, it seems, already many Christians. Abenes hated and persecuted them, especially because of their rigid asceticism. When his son was born, it was foretold by an astrologer that he would become "a great guide upon the road of truth." Abenes had him brought up in complete seclusion from the world and in entire ignorance of the facts of old age, disease, and death, lest he should be led to turn to Christianity. The story of his awakening to such facts is closely similar to the Buddhist legend. The tale goes on to tell of his conversion to Christianity by the monk Balahvar. Eventually Abenes also is converted. For a time Iodasaph ruled the country, but in the end he retired from the world.

The most significant feature of the Christianity represented in the story is its thorough-going asceticism. Wise men, it is said, "have abandoned this world and spurned every aspect of temporal life." "May He [God] implant in your heart loathing for this world," says Balahvar. There are traces in the story of Manichaean influence, and it is not surprising that it is said to have been well known among the medieval successors of the Manichaeans, the Cathari.

SIDNEY SPENCER

World Faiths: A Story of Religion. By LIVA BAKER. (Abelard-Schuman, London, New York, Toronto. x+237 pp. Illustrated with photographs. 1965. 21*s*.)

A good introduction to the history of religions is very much called for, especially one which describes "the major religions of mankind in terms intelligible and exciting to young people" as is the aim claimed for Mrs. Baker's book on its cover.

She meticulously examines several aspects of world religions, narrating the births of their founders and describing their beliefs, rites, festivals, places of worship, and holy books. A short section deals with the evolution of religious art from the early ages to the present. A glance is also cast at the rites of some obscure American Indian and Australian tribes.

Such a formidable task as a survey of world religions is not without pitfalls.

The method devised by the author to segment the book into several sections, each representing one aspect only of the world's many faiths, does not provide easy access to a complete picture of each religion. It might have been advisable for each chapter to deal with a religion instead of having its various features scattered throughout the book.

In her concern to write simply, Mrs. Baker sometimes fails to convey the correct meaning of metaphysical terms and tenets. This is especially so when elaborating the Four Noble Truths of Buddhism.

It is surprising that such an extensive religious coverage does not include a chapter on mysticism.

In spite of many lacunae it is, however, a tribute to Mrs. Baker that her well-illustrated book presents each world faith with absolute and complete impartiality.

ELYANE M. HUNT

The Concept of Irony: With Constant Reference to Socrates. By SOREN KIERKEGAARD. Translated with an Introduction and Notes by LEE M. CAPEL. (William Collins Sons and Co. Ltd., London. 442 pp. 1966. 42*s*.)

Kierkegaard, now famous as an early source of contemporary existentialism, obviously reached a stage where he himself was not at all content merely to expose ignorance by the simulation of ignorance, where, on the contrary, his main devotion was to spread the Christian truth by the passionate reiteration of the Christian truth. But, indeed, even this early essay ends on a positive note. We have to display criticism and detachment towards actuality only so that we might be able to appreciate its true place in a higher actuality: "... if one must warn against irony as a seducer, one must also praise it as a guide." "Irony as a mastered moment ... places due emphasis upon actuality. ... Yet it also prevents all idolatry with the phenomenon." Such clear statements as these are especially refreshing where so much is involved and even esoteric. Not that this is not a powerful essay in any case, and astonishingly so from one so young. Kierkegaard was born in 1813 and died in 1855.

The Concept of Irony, written as a thesis for the degree of Master of Arts in the University of Copenhagen, was published in 1841. It already witnesses to a rich, exploratory, and aggressive mind. Yet it is still too often tortuous and even inflated, and can scarcely fail to vex the ordinary reader by its excessive allusion and polemics with respect to an intellectual climate which was after all temporary and even parochial. Moreover, it treats together a number of what might seem considerably different questions each deserving of separate treatment. For example: Can we distinguish with certainty between the thought of Socrates and the thought of Plato in the whole corpus of the Platonic dialogues? Can we discover the truth as to the character and the teaching of Socrates in view of the apparently conflicting presentations we have of this in Xenophon, Aristophanes, and Plato? How are we to distinguish irony from doubt, scepticism, nihilism, satire? What is the importance of irony in philosophy and in life? On such questions as these Kierkegaard can, however, sustain a high degree of instructive and provocative writing, for all the complexities of his literary texture. Nor can the essay be disregarded by scholars

anxious to trace the influence of Hegel and Goethe on Kierkegaard. As here published, the essay is illuminated by the Introduction and Notes contributed by the translator, even if these are sometimes themselves perplexing to the ordinary reader.

M. KAYE

The Riddle of the "Labarum": and the Origin of Christian Symbols. By GEORGE PITT-RIVERS. (George Allen and Unwin Ltd., London. 93 pp. Illustrated. 1966. 35*s*.)

A correlation of pages and price suggests that this is a sumptuous publication as, indeed, it is in respect of quality of materials and illustrations. As such it is a not unfitting memorial to the distinguished anthropologist, who died shortly before this, his last, book appeared. We are glad to note that the Museum, of which he was founder, owner, and director is to be transferred to Oxford under the auspices of the university.

The "Labarum," probably a corruption of *laureum,* was the military standard adopted by Constantine the Great after a dream-vision on the eve of the battle of the Milvian Bridge when he defeated his rival Maxentius. Having been told that "in this sign" he would win the day, he added to his standard the monogram *Chi-Rho,* the first letters of Christ. This story, along with much in the traditional version of the Emperor's career, has for long been suspect. Gibbon found it quite incredible and dismissed it with scorn.

Pitt-Rivers's interest was aroused by the uncovering of a tessellated pavement, in the grounds of his home, including a mosaic portrait with the *Chi-Rho* monogram behind the head. It was largely assumed to be a portrait of Jesus Christ. This assumption is roundly challenged by Pitt-Rivers, who concludes, with sound argument, that the symbol, certainly adopted by Christianity at a later stage, was in fact originally a pagan good luck symbol deriving from "Chreston," a good thing.

From this he turns to a fuller discussion of the whole business of symbolism and legend (including reference to the fish emblem) and of mythology and history, as illustrated by St. George and the Dragon. He has some salty things to say about some ecclesiastical historians who, in the supposed interests of piety, ruled out solidly-based criticism of legend as mere conjecture.

The book, charmingly if discursively written, provides argument and illustration for those who prefer their history to be built on fact rather than supposition, however romantic. It may not be without value for the Christian to realize that his symbolism may have a longer and wider history than is often supposed.

We referred to the fact that this piece of research, carried out in the author's declining years, was stimulated by a discovery at his own home. It is moving to read the concluding quotation from Plato's *Republic,* perhaps the last lines penned by Pitt-Rivers: "When we examine the cause of a true desire for learning we find it springs mostly from the place where we dwell."

MARCUS WARD

What Manner of Man: A Biography of Martin Luther King, Jr. By LERONE BENNETT, JR. Introduction by BENJAMIN E. MAYS. (George Allen and Unwin Ltd., London. 245 pp. Illustrated. 1966. 28*s*.)

This tribute has been written with great incisiveness, passion, and competence by one of the most accomplished of American Negro journalists, author of several books on the Negro "problem," and senior editor of *Ebony* magazine. The book, which is thoroughly documented and researched, is absorbing

from beginning to end; the numerous photographs adding considerably to its variety and interest.

The author skilfully traces the evolution of the earnest young student through college to graduation, to the pastorship of Dexter Avenue Baptist Church in Montgomery, Alabama, and thence the path of revolution and leadership following the highly successful Montgomery bus boycott, King's first essay in non-violent mass protest, and prototype of many more to come. It reveals that the path he has trod has been remarkably similar to that of Gandhi. The force of events has driven him to take up first one and then another of the attitudes and methods of the Mahatma. The agonizing choices are well portrayed: the fear of imprisonment, and then its glad acceptance; the torture of disgrace and the decision to face it; the decision to break the law; the fast and the hunger strike. Though in the beginning King was only vaguely interested in the Gandhian philosophy of non-violence, the circumstances of the struggle have taken this basically saintly man along a road almost identical with the one that Gandhi trod. Only half way along did King seem to realize it, and begin to take his example seriously.

The ferocity of the fighting that has taken place, and is still taking place on this battlefield for human rights is relentlessly portrayed. Lynchings, bombings, shootings, burnings, beatings-up, including full-scale battles and riots at Birmingham, Alabama, and other places in the south make exciting, if shocking reading. One can be forgiven for wondering where democracy, the American dream, has gone to, if this is indeed America. Unfortunately the author is not exaggerating, as events since this book was written amply prove. While the Americans have been talking about, and widely publicizing, their ideals of liberty and democracy, the rest of the world has been quietly overtaking them. A great deal is rotten in that torn and violent land.

At forty-two Martin Luther King is still a young man, though already a seasoned veteran, and is more committed than ever to the way of love, compassion, and non-violence. He is young enough to see his dreams come true. This account of his life can be thoroughly recommended.

VIVIAN WORTHINGTON

Basava: The Dimension of Universal Man. By HARDEKAR MANJAPPA. Translated from Kannada by A. MYLAR RAO. (Hardekar Manjappa Smaraka Granthamale, Dharwar. 104 pp. 1966. Rs. 3.00; 8*s*.; $3.00)

This is an illuminating and interesting account of the life and teachings of the great twelfth-century saint-reformer of Karnataka, Basava. It is the pride and glory of India that in almost every part of the country from the beginnings of her recorded history she has produced holy men, some of whom have been regarded as divine incarnations. Basava was one such, whose mission was to resuscitate Veerasaivism in Karnataka.

The goal of all religions is the same. Shri-Krishna says in the *Bhagavad-Gita*: "Whoever with true devotion worships any deity, in him I deepen the devotion and he ultimately reaches me" (VII. 21), and "even those who worship other divinities, worship me" (IX. 23). Basing his teachings on the *Bhagavad-Gita* and other scriptures, Basava seems to have made it incumbent on all Veerasaivas to offer absolute submission or *prapatti* to the *Guru,* the *Linga,* and the *Jangama,* and offer his soul to the *Linga* and his temporal possessions to the *Jangama,* and offer his soul to the viving Veerasaivism was the eradication of all distinctions of class or birth and emphasizing the importance of character and conduct. Like the Buddha, he attached the highest importance to moral values.

The aim of his social reform was to

restore the status of man in all his human dignity and of man linked to all men in the fellowship of service. The essence of his teaching is summed up in the expression "Universal Man." The *Gita* has taught *sneha* for all and the Buddha has preached *maitri*. Men can understand each other only through love, giving up all considerations or distinctions of caste or creed or colour.

Basava was a bold reformer, like the Buddha, Ramanuja, and Shankara. He imparted his teachings through *vacanas* in simple and sweet Kannada, expounding the Vedic truths. Unlike the other reformers, who renounced the world and led a *parivrājaka* (*saṅnyāsin*) life, he took office as a minister and carried on his work of social reform. In the later stages of his life, he had to carry on his work in the teeth of great opposition. As aptly remarked by the author, he could have served much better, had he kept himself aloof from political movements.

Shri Hardekar has done immortal service by publishing a concise and coherent account of the life and glory of Basava, reconciling the contradictory and controversial facts mentioned in other works. The translation of Shri Mylar Rao is exceedingly good and is replete with choice and charming expression.

K. E. PARTHASARATHY

An Introduction to Asia. By JEAN HERBERT. Translated by MANU BANERJI. (George Allen and Unwin Ltd., London. 410 pp. 1965. 42*s*.)

M. Jean Herbert has long been well known to students of Indian spiritual philosophy and religion for his publications on, among other subjects, contemporary Indian mystics and saints. He has also published books on Japan. Much of his knowledge of what he writes about is derived from personal study of his subject in Asia and from Oriental friends and teachers. It is not necessary to emphasize the fact that M. Herbert is eminently qualified to write a book like the one under review.

As its title suggests, the book is about the peoples of Asia, their spiritual philosophies, outlook on life, arts, moral ideas and practices, social structure and life, economics, law, logic, and symbolism. Its range is very wide and it is admirable how the author has organized an enormous amount of material in a most systematic way. His observation is refreshingly keen and comprehensive. He does not either idealize or express snobbish judgements on the Asian scene, and he always seeks to present his material so as to bring out the authentic Asian viewpoint. The result is an eminently balanced book.

M. Herbert deals with many aspects of Asian beliefs and life which do not engage the attention of tourists or authors who make academic studies of the Orient. The main merit of the work, however, is the understanding which the author shows not only of Asian beliefs and practices but also of the Asian temperaments which determine the attitudes and outlooks of the peoples of the Orient. M. Herbert is careful not to generalize because he recognizes that the Asians are not all cast in the same mould, yet he quite rightly sheds light on things common to them as distinguished from the peoples of the West.

We are sure that this book will contribute to a better understanding between them on the one hand and non-Asians on the other. Here is a work which should be in the libraries of all schools, colleges, universities, and public reading rooms and on the shelves of all who care for better understanding between East and West.

A. BASU

A History of Indian Public Life. Vol. II: The Pre-Maurya and the Maurya Periods. By U. N. GHOSHAL. (Oxford University Press, Indian Branch, Bombay. 324 pp. 1966. Rs. 37.50)

Investigation and research into the past is a fascinating and rewarding occupation especially when it is designed to reconstruct the conditions of life and the political, social, administrative, and economic organization under which our ancestors lived and conducted their affairs. Ancient Indian history offers an extensive field for such research, for there are periods in it of which we have so far little connected history, while in some respects the knowledge we have is fragmentary and vague.

In filling up this lacuna, Dr. U. N. Ghoshal has done original and pioneering work, and this volume is the second of the series which he plans to publish to remove the blank patches of our history. It covers the pre-Mauryan and Mauryan periods, extending roughly from *c.* 800 to 180 B.C. This was a period of some remarkable and fruitful innovations and developments in the political, administrative, economic, and cultural spheres during the régimes of the Nanda and Mauryan dynasties — the empire founded by the Mauryan monarchs being one of the most extensive and powerful empires established and administered in ancient times.

As Dr. Ghoshal points out, the research he has conducted reveals a certain continuity in the character of the political institutions and organization for nearly two millennia, and also furnishes evidence of "the wonderful continuity of our civilization," despite the shocks it encountered from waves of foreign invasions and of mass migrations from Western and Central Asia through the centuries. The dominant characteristic of the period is the evolution of the political and social organization from its tribal character into an organized state under a centralized monarchical system, while side by side there were political organizations resembling republics. The monarchical state was distinguished by the existence of a strong and well-knit central Government, with an efficient administrative and economic organization functioning under it; with well-ordered financial, legal, and military systems and interstate relations; and an efficient local self-government system at the grass-roots level. The republics developed, according to Dr. Ghoshal, "their most interesting institutions of popular assemblies, with their distinctive rules of business procedure."

Dr. Ghoshal has formulated a coherent and connected account of the diverse aspects of the political and social milieu of these early centuries by piecing together and making the fullest use of the sources of information extant in the *Dharmasūtras,* the *Arthaśāstra* of Kauṭilya, and early Buddhist and Jaina literature, which are supplemented by knowledge gained from archaeological discoveries and accounts left by foreign visitors.

In the several chapters of the volume, as detailed descriptions as possible of the structure of government and of the administrative, economic, and other aspects of life are incorporated. In a concluding chapter, Dr. Ghoshal subjects the conditions prevalent in India to a very interesting and more or less detailed comparison with conditions in corresponding and related spheres in the contemporary Achaemenid empire in Iran, the empires of the Ptolemies in Egypt, and the Selucids in Western Asia. He concludes with an analysis of the influence exerted by the Achamenid and Hellenistic administrative systems on Mauryan India and the legacy of the Mauryan empire in its turn to the empires subsequently established in India.

Dr. Ghoshal shows a massive scholarship in the present and other volumes on the history of ancient India, which will be important source-books. Appended to the volume is an exhaustive Glossary of Sanskrit and Sanskritic terms used in the volume and relevant to an understanding of the text, and an

English Index and Glossary of English terms to explain Sanskrit words and references in the text. At the end of each chapter are given useful notes on references and source-books and documents on which the narrative is based.

C. V. H. RAO

The Prince of Peace in the Space Age. By M. K. ALEXANDER. (Wm. C. Brown Company, Dubuque, Iowa. 210 pp. 1965. $2.75)

The thesis of this book is that the tremendous advances in the physical sciences which have precipitated mankind into the "Space Age" bring with them an inescapable moral challenge to achieve the peace and unity of mankind, "for which freedom and justice are prerequisites." Men in general, and the followers of Christ in particular, are called upon to carry through a spiritual revolution, and to recognize one another, regardless of creed, race, or nationality, as brothers in one family under the fatherhood of God.

But to say this in general is neither new nor striking. Thinking of this sort can only make its mark, can only grip and bite, if it is specific, pointed, directed to the conscience and the circumstances of particular groups of men. This book fails, in spite of its author's obvious sincerity of purpose, because it is diffuse, superficial, and timid. It is diffuse, with a somewhat spurious eloquence; the book would have gained a good deal from the operation once described as "squeezing out the word — water." It is inevitably superficial, attempting as it does to survey the life of Jesus, the history of the Church, the teachings of the major religions, and the relationships of the races from classical times to the present, all in little over a hundred pages. One is left in doubt to whom the book is addressed, and it is not easy to imagine what class of reader would be benefited by it. It is timid, in that the really controversial aspects of the conflict between the claims of the State upon its citizens and the claims of Christ upon his followers are never squarely faced.

The crucial issue of whether a Christian may ever "fight with outward weapons" is passed over in silence, both in the description of the consequences of Constantine's "conversion" and in the account of the rise of the Quakers, in whose experience this was central. Peaceful, non-violent campaigns for justice and freedom such as those of Mahatma Gandhi, Danilo Dolci, or Martin Luther King are never mentioned. In place of any coming to grips with this issue, we are told that "it is no longer absolutely necessary or warranted that a person suffer martyrdom in the name of religion — it is not necessary to carry unselfishness to such extreme lengths." One can only wonder whether the author has been so blinded by the comfortable middle-class atmosphere of so many American churches as to be unaware of the costliness of Christian witness under Hitler, or of those in India and Pakistan who have given their lives to stem the fratricidal madness of communal riots. The way to any deep and lasting peace for man may still be and perhaps must be the way trodden by the Christ, "who, for the joy that was set before him endured the cross."

MARJORIE SYKES

Correspondence

A Letter from Yugoslavia

YUGOSLAVIA is a country passing through great social and political upheavals at the present time. Under the unique leadership of Tito it is a very nationally-conscious Communist state attempting to combine a broadly Marxist economic and political framework with a steadily increasing degree of liberal freedom. It falls into no easy categories; its varied national groups differ widely in their characteristics and traditions; its religious spectrum includes all three major sectors of Christianity, together with Islam; its many conquerors have bequeathed a tragic yet noble history to the Yugoslav people.

In 1965–6 I made two visits to the country, having already visited it several years earlier; my particular interest has always been its religious situation, and I was privileged to meet priests and clergy of various Christian bodies, and also some Muslim officials. Of course, one could not but notice Yugoslavia's economic development. While the northern frontier province of Slovenia is as prosperous and advanced as many areas of western Europe, the central and southern regions of Bosnia and Montenegro are desperately hurrying away from an almost medieval backwardness. Their savage terrain makes progress slow: in Bosnia I saw the new road and rail links being pushed through mountains and across fearful ravines down to the coast. Yugoslavia's peasant farming — mostly on a free-ownership basis but with large farms being state-run — more than meets the country's basic food needs with some for export, too, but industry is the key to its steadily advancing prosperity. Evidence of new factory enterprise is to be seen all over the country. I was impressed by the industry at Sarajevo (cars, textiles, electrical goods, leather products), the great office-blocks of Belgrade, the many-sided commerce of Zagreb, and the ship-building yards at Rijeka and Pula. Wages, prices, and rents are for the most part low by British standards: I stayed for a while with a young television producer earning about £30 per month and paying £2 per month for a small but modern flat. In spite of its own foreign-exchange problems, Yugoslavia engages in aid and development programmes towards Afro-Asia. India's Third Five-Year Plan was helped by Yugoslavian engineering and marine equipment.

In the southern and central regions of Yugoslavia, which once formed part of the Turkish empire in the Balkans, the faith of Islam is traditionally strong. The muezzin calling the faithful to prayer is a familiar sight. Mosques and minarets form their distinctive pattern on the skyline. Yet how living a faith is Islam in Communist Yugoslavia today? Approximately twenty per cent of Yugoslavia's population is nominally reckoned to be Muslim, but those faithful in their attendance at the mosque and in prayer towards Mecca are a much smaller proportion. Sarajevo, where I spent several days, has seventy-two mosques and forty per cent nominal Muslim adherence, but except at the time of the great Islamic feasts only three mosques are normally in use, the others being closed and in a somewhat decrepit condition, or else open only as tourist attractions. I counted forty people, mostly elderly, attending worship in the main mosque. At Mostar, attempts to relate Islam to current world issues, such as Vietnam, have had but limited success in attracting back the lapsed Muslims. The association of Islam with an unpopular Turkish past, rather than any suppression by the Communist authorities, is responsible for the declining condition of the relig-

ion of the Koran in Yugoslavia today.

Orthodox Christianity is a stronger religious force, yet here again many of its adherents are but nominal in their allegiance. Many Orthodox Churches are ancient edifices of historical importance, containing ikons precious for their aesthetic beauty and their gold and precious stones. They are still objects of religious piety: I often saw worshippers kissing the ikons. The Serbian Orthodox Church has a considerable peasant following, but in the large cities a wider cross-section of the populace attends worship, though young people are few. The appeal of Orthodox liturgy, the historical association of Orthodox with Slav nationalism, and the simple piety of the clergy are other factors in the continuing but limited strength of the Orthodox Church, which is among the religious bodies which receive financial assistance from the government of Yugoslavia.

Roman Catholicism is strong in Croatia, in Slovenia, and along the Yugoslav coast. The wartime association of some Catholic leaders in Yugoslavia with the terrors of the Nazi occupation left a legacy of bitterness which time alone will heal, even though Catholic relations with the Communist government have been normalized. Perhaps one in ten Yugoslavs attends Catholic worship with any regularity: city-centre churches in places like Zagreb, Llubljana, Rijeka, and Split are thronged on Sunday mornings, but many others I saw were virtually deserted. Protestant Christianity in Yugoslavia comprises several Lutheran and other bodies: talking to their clergy I was struck by their familiarity with current theological trends in the Western Churches.

The removal of the anti-religious clause from the constitution of the Communist party in Yugoslavia is symbolic of Tito's desire to end any vestiges of Marxist oppression of religion in his country. Religious bodies cannot engage in any independent political activity (but are hardly likely to want to do so) but can conduct their own internal life freely, though their publicity is strictly limited. This qualified religious freedom in Yugoslavia today must be set alongside the right to strike, the freedom to travel and take jobs abroad, workers' control in factories, and the most recent measures to dismantle the secret police apparatus and separate the Communist party machine from the organs of government, when attempting to assess how far Yugoslavia has been successful in seeking its own unique synthesis of Marxism and liberalism, authority and freedom, and central direction and popular initiative. The whole world is watching this small country, for perhaps nations of East and West alike can learn something from the Yugoslavs.

BRIAN G. COOPER

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

The question in the air at the 1965 meeting of the British Association for the Advancement of Science was whether, in the past few decades, science was not actually advancing too fast for comfort. And this September, at its 128th annual meeting, at Nottingham, the feeling that its original function was out of date strengthened further. As *The Observer* (4 September 1966)

pointed out, the rapid advance of science and the problems produced in consequence have far outstripped "our awareness of the social implications of modern discoveries." Here the Association could play an important part. It is beginning to supplement the traditional presentation of formal papers with symposia, and plans to have much more informal discussion at these, especially on controversial subjects. It is further suggested that others concerned — teachers, business and professional men, etc. — outside the Association should also take part.

No subject made spectacular headlines in the press, but one or two points may be of interest. More than one paper indicated the dangers of half-knowledge. Dr. W. A. M. Duncan, of Smith, Kline, and French Laboratories Ltd., surveyed some pharmacological problems. New drugs are tested first on animals, but there are "substantial differences in the effects which a given drug may have upon different species," both quantitatively and qualitatively (*New Scientist,* 8 September 1966). What is called metabolic half-life usefully measures the rate of assimilation of a drug by an organism — e.g. "Phenylbutazone has a half-life in man of three days but only 30 minutes in dogs." Qualitatively, "morphine stimulates cats, horses, cattle and goats, but depresses men, rabbits and dogs. . . . pain-killer phenacetin is essentially innocuous in man but toxic to dogs" and so on. The implications should be obvious. Dr. D. V. Parke, of St. Mary's Hospital medical school, London, reported that the enzyme system, the body's natural defence against drugs and poisons, might be dangerously affected by the interaction of drugs, through inhibition or increase of enzyme action. The combination of an anti-rheumatic drug with anti-coagulants could produce spontaneous bleeding.

Insecticide synergists, carbon monoxide from the pollution of the urban atmosphere by exhaust fumes, oral contraceptives, and addiction to narcotic drugs all result in inhibition of the defence system.

(*The Guardian,* 7 September 1966)

Lord Ritchie Calder, Professor of International Relations, Edinburgh University, summed up another problem when he spoke of the gap between the older "generation of policy-makers and decision-takers" who were unconditioned to the advances of science, and the younger generation which takes them for granted, ignoring earlier values.

So we have still to explain the marvels of science to the older generation and the responsibilities of science to the younger generation.

(*The Guardian,* 2 September 1966)

Scientists can, therefore, either advance to a greater sense of moral responsibility towards life and living things as a unity, or lead the world to self-destruction, through a commercialized materialism and a self-centred lack of vision.

For its centenary the Howard League for Penal Reform held its first British Congress on Crime in London, in early September 1966. A great deal of thought is currently being given to the status of the police and the best use to be made of them, as well as to the whole question of violent, organized crime, aggravated by the "swinging" climate of affluence and its evils.

Government legislative plans were mentioned at the Congress by Lord Stoneham of the Home Office, and later announced generally by the Home Secretary. These are — tighter control of shot-guns, tighter legislation on betting and gambling clubs; simplifying committal procedures, and acceptance of majority verdicts on juries to prevent intimidation or bribery by interested parties. Reducing the prison population will give rehabilitation a better chance. Plans to treat minor offenders (75 per cent of the total) by other methods include — institutions for the treatment of epileptics, drug-addicts and drunks;

dealing with fine and debt defaulters by other measures; reducing the number of remands and increasing the number of suspended sentences for first offenders; and finally the release of suitable prisoners on licence, after one-third of their sentence (if not less than twelve months). The prison and Borstal governors had already suggested a greater use of the Probation Service, of special clinics, and of daily-attendance centres for petty offenders, and the alternative of allowing offenders to work on a normal job during the day, while holding them in prison out of working hours.

The Howard League is setting up a small research and training Centre of Penology, and calls for a new ministerial co-ordination at the Home Office of all the social agencies whether concerned with crime-prevention or treatment of offenders. Problem families should be dealt with as a whole, not the one member who may find himself before the courts.

Finally, reorganization of the police for greater efficiency includes an experiment which has worked well in Lancashire, and is to be tried in London and elsewhere. It combines mobile patrols (active twenty-four hours) with a permanent constable for each small area. The latter has far more freedom and room for initiative, as well as for responsibility on his "beat." That is, there is more of "the personal touch" in his job. He can decide his working hours and whether and when he wears uniform, and the public has been found far more co-operative under these conditions.

Here we have another example of how few are the fundamental principles needed for any and all effective human relations — synthesis, not separation, in the total picture, and "the personal touch" in the details.

Dr. Andrew Dravnieks, of the IIT Research Institute, Chicago, deals with "Odours as Signatures" in *New Scientist* (15 September 1966). The skilled human nose can distinguish some ten thousand odours, but beyond its capacity there is a whole field of odours, or rather of "analogous vapour emissions," which is now being explored by sensitive instrumental techniques, and to which the name of "Olfactronics" has been given.

The composition of these odours and vapours, and the material chemical signals given out by them give a great deal of "information about the chemistry, the state and the mode of action of the object or organism," and may well be called signatures. The individual specific odour has its variations, but the variations between individuals, the sexes, and the races are still greater. Animals are adept in dealing with these signals, which last longer than sight and sound impressions. Humans are far less so, though both animal and human can recognize familiar odours at a speed beyond the capacity of technology as yet.

"Skilled medical practitioners can diagnose over 30 diseases — including mental ailments and forms of poisoning — by characteristic odours."

The extension of this field of odours to the unexplored world of vapour chemical signals is arousing increasing interest among scientists. In the past century men fancied there was little left to explore and discover. Today the whole concept of matter, of space and time, as of human psychology and functions, has extended fantastically. There still remains a *terra incognita*, however — the world of soul and spirit, for whose investigation something other than man-made instruments is needed Perhaps the present-day questioning of religious beliefs is a precursor to further horizons opening ahead.